

# REFORMED CHURCH MESSENGER

## Thy Pity, Lord

Thy pity, Lord, I ask for those who strive  
For homage from their fellowmen, who claim  
A higher place, within some hall of fame;  
And seeing but the lauding world—alive  
With honors, prestige, and a laurel crown—  
Forget all else but self, and climbing, tread  
Upon the hearts of others—leaving dead  
And maimed forever, those they trample down. . . .

Have pity, Lord, for their unhappy souls;  
Struggling so frantically toward empty goals;  
Gaining, apparently, submission sweet,  
But earning secret hatred from the street. . . .  
Missing the joy of Love's humility!  
Pity their blindness, Lord, help them to SEE!

—Grace Harner Poffenberger.



OUR HONDURAS MISSIONARIES

Back row—standing: Rev. W. Herrscher, Miss A. Bechtold, Miss E. Goepfarth, Rev. F. Andres, Sister Hulda Sturm, Rev. H. Auler, Miss B. Scheidt, Miss L. Vordenberg.

Front row: Mrs. Herrscher and two children, Mrs. F. Andres and two children, Harold Auler, Jr., Mrs. Auler, Richard Auler, Miss L. Kurz.

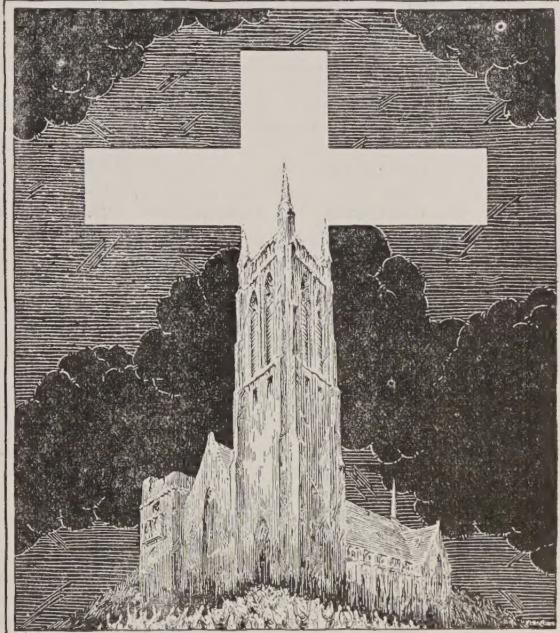


OUR MISSIONARIES IN INDIA

Ministers: J. Purti, J. C. Koenig, N. N. Shah, J. Gass, D.D., P. D. Gottlieb, J. H. Schultz, Martin P. Davis, H. A. Feierabend, M. P. Albrecht, A. F. Meyer, Yesu Prakash.

Lay Ministers: Sister Minnie Gadt, Sister Alma Jungermann, L. Kies, Magdalene Kroehler, D. Reichers, Anna Schichi, Mrs. H. Suger, Dr. E. W. Whitcomb, Dr. Herbert Gass.

All these are devoted workers under the new Evangelical and Reformed Church.



I pledge myself to the Church, and to the Cause for which it stands: one Faith, incorruptible, with Goodwill and Service for all Mankind.

## The Kingdom Roll Call

will be made in hundreds of our congregations on November 25th. It is an opportunity for every member to *enroll* as a supporter of the Kingdom work.

This will be by subscribing an amount, "as God has prospered", to be paid each week during the coming year for our congregational expenses and for denominational missions and benevolence.

PHILADELPHIA, NOVEMBER 15, 1934

# ONE BOOK A WEEK

## A HISTORY OF RELIGION

This is a history of religion, not of religions. There is a difference. Religion is a universal thing, and one can think of it as a unity or one can think of it as a distinct thing in each race, in which case he will give the history of each creed, relating it in no wise to any other. This is the way it is generally done and it becomes a sort of encyclopedia of religions and as uninteresting as an encyclopedia. Dr. Herbert H. Gowen, D.D., Professor of Oriental Studies in the University of Washington, and one of the great authorities on religion, has given us "A History of Religion" (The Morehouse Publishing Company) in an exhaustive volume of 700 pages but he has told the story as if religion was one. He frankly confesses that he writes as a Christian. And all religion is the Christian religion. It may be in its infancy and it may be in its full-fledged fruitage of the faith, but it is one.

Otherwise how could one avoid chaos and confusion? One must have a different God for every faith. As a matter of fact one does have Gods many and Gods few as the case may be, but a titular God for every religion. But religion is one and one becomes interested in all religion because it is part of one's own. It is as if a younger brother were a beginner in the faith and one would help him tenderly toward the full faith. This is the attitude that Dr. Gowen takes all through and it results first in a real interest in it and secondly there is no religious interest of the past which is without survival value for the present and which is not predictive of completer expression and experience in the future. Now the conviction grows clear once for all thinking of religion in this way, that the Christian religion supplies just that unifying principle

for the religion of the past and of the future which we need to render the entire subject intelligible. We see a gradual process of unfoldment from crudest form to a faith like St. Francis's but it is one faith. And "it assures us to the ultimate significance of the end even as it postulates an initial purpose all within the bounds of a creative purpose."

Professor Gowen now turns to consider the origin of religion and the different forms the one religion assumes. Here one finds none of the bunkum and nonsense Herbert Spence and the other students of its origin give us—none of the ghost or dream or business but the intuition of God, the instinct for something higher than the mere animal, the dawn of the consciousness of spiritual things at the same time as the conscious life of sense. The story of the development of the sense for spiritual things as told here is a fascinating thing. There is not a dull page. It is a fairy story. It is something that needs God in it and with it all the way through from the first impulse "of the love that moves the sun and all the stars." It is God, faithful to Himself throughout, exhaustless energy harnessed to an infinite idea, in the animal which "climbs up its own genealogical tree" as well as in the spirit which seeks to rise to closer cooperation with a divinity whose kinship is felt and understood.

"A fire-mist and a planet,  
A crystal and a cell,  
A jellyfish and a Saurian  
And caves where the cave men dwell,  
Then a sense of love and duty,  
And a face turned from the clod;  
Some call it Evolution,  
And others call it God."\*

\* Professor Carruth.

Professor Gowen follows in this charming way and yet true to the strictest scientific method, the development of religion from the first dawn of spiritual consciousness to the highest point it has reached today. What a different thing this Christianity which claims to be co-extensive with the entire divine purpose, something, in fact, which may be fitly called a cosmic epic, from a Christianity which is simply regarded as one religion among a number of competing systems, or a Christianity regarded as a kind of medley, made up of shreds and patches of the mystery cults and other faiths.

Professor Gowen then makes an exhaustive study of the form religion assumes in all the non-Christian countries and races. There is nothing more to be said. He goes into the minutest details — the character God has assumed, the forms under which He has revealed Himself, the ethical flowering of the faith, the theological doctrines that have been the outgrowth of it where they have fallen into fixed shape. But at the same time the story of the faiths is told apart from all this so that one has "the fairy story of religion, the great characters it has produced—Buddha, Mohammed, Lao-Tze, Confucius, all the others, with their great teachings, gathered together," their "words," i. e., the "word . . . of God" to men, and their brooding care over men. It is all the most wonderful thing! And the strange thing is that the higher up one comes the more the deity becomes like Christ; the more the teachings become like His; the more life resolves itself into a consistent and high character; the more the Holy Spirit is seen brooding over the world.

Frederick Lynch.

## "A Man Who Abolished His Sunday School"

DR. C. A. HAUSER

The "International Journal of Religious Education" for October, 1934, contains an article on this startling subject. The article, written by Dr. E. G. Homrichausen, is a report of an interview he had with a minister who advocates the elimination of the Sunday School below the Intermediate Department. The minister has done this in his own Church in Indianapolis, and he thinks it a step forward.

The suggestion is so radically opposed to general procedure and the implications are so serious for the cause of religious education that careful thought should be given to what is involved before a Church decides to follow the plan. There is one reason why a Church should take such a step, over against ten why it should not do so. The justification for the plan is a hoped for solution of the vexed problem of non-attendance upon the Church service on the part of the Sunday School membership.

The idea, as revolutionary as it may seem, is not new by any means. In certain sections of our Church, particularly among our German congregations, this plan was followed fifty years ago. The Sunday School with its untrained volunteer teachers seemed utterly inadequate to serve as a substitute for the parochial school with its trained teachers, when the growing popularity of the public school made this type of religious education of

the youth impossible. Instead of accepting the Sunday School as a substitute for the parochial school, some pastors began to utilize Sunday for the education of the youth, but turned the Sunday School into a magnified catechetical class in which the pastor was the sole teacher. Church attendance was not an issue then, since there were no adults in the Sunday School. The one Church service intended for adults was the regular worship service. The family pew was in vogue, and children attended Church with their parents.

What the Indianapolis pastor seems to have done by putting away his Sunday School, is to combine the magnified catechetical class of yesterday and the regular preaching service into one loosely related Church service, at which the entire congregation is expected to be present.

This plan may solve the Church attendance problem, but of special concern to Sunday School workers in this issue is, what happens to Christian Education by thus setting aside the Sunday School? Is this cause helped or harmed by this innovation? In other words, to what extent will this sort of unified service stand the test of religious education as it is understood by the recognized leaders in education today?

To brand our educational leaders as "theorists" is a confession of unfamiliar

ity with what they are aiming to do. Religious education has to do with a very carefully thought out plan of procedure substantiated by experience, whereby religious influence is brought to bear upon a person from the very beginning of his or her life, on through the years of childhood, youth and adulthood, so that there may be uninterrupted growth of Christian personality and conduct as an individual and in all social relationships so that thereby the Kingdom of God may be ushered in. In the process man is but the imperfect instrument in the hands of the living God. This implies personal contacts so numerous and so varied in form that it is utterly impossible to conceive of one person being able to attempt such an undertaking. Religious education today presupposes age group leaders consecrated and skilled in the special problems of Christian faith and living facing the respective groups.

The Indianapolis plan is also defective because of the underlying philosophy of the life of young people, upon which it rests. It fails to give due consideration to the actual religious needs of youth and the laws of spiritual growth. Youth does demand definite concrete guidance, but it craves freedom of choice and needs it for self-development. The business of the religious leader is to give direction to free-

(Continued on Page 18)

Published every Thursday  
at The Schaff Building,  
1505 Race Street,  
Philadelphia, Pa.

PHILADELPHIA, PA., NOVEMBER 15, 1934

Whole Number 5394

# Reformed Church - Messenger -

(FOUNDED IN 1827)

**SUBSCRIPTIONS:** Per year in advance, \$2.50; Single Copy, 6 cents. In accordance with the almost universal wish of our subscribers, papers are sent as long as legally permitted, unless there is a special order for discontinuance. Remittances are acknowledged by latest date following the subscriber's name on the wrapper; but receipts will be returned by letter when a stamp is enclosed for that purpose. All mail should be addressed to Schaff Building, 1505 Race Street, Philadelphia, Pa.; articles for publication in care of the Editor; subscriptions and other business correspondence in care of the Business Department, Reformed Church Messenger. Checks in payment of subscriptions should be made payable to the REFORMED CHURCH MESSENGER.

The REV. PAUL SEIBERT LEINBACH, D. D., *Editor-in-Chief*The REV. AMBROSE M. SCHMIDT, D. D., *Assistant to the Editor*

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**Business Department:** GEORGE W. WAIDNER, *Circulation Manager*; MISS L. M. HARRIS, *Office Subscription Manager*

The MESSENGER welcomes all news of the Evangelical and Reformed Church and all ideas and suggestions helpful to Christian life and service, from Pastors, Stated Clerks of Classes, members of Consistories, officers of Church Societies or other responsible contributors. The signature of the writer is required in all cases. The MESSENGER does not assume responsibility for the views expressed in contributed articles.

**ADVERTISING RATE:** Twelve cents per Agate Line each Insertion, \$1.68 per Inch each Insertion. (Fourteen lines to an inch.) Special Notices, set solid, double the price of display per counted line. Reading Notices, leaded, three times the price of display per counted line. Address all communications about advertising to THE H. K. STRAUSER ADVERTISING SERVICE, Room 708, 1505 Race St., Philadelphia, Pa. All other communications should be addressed to 1505 RACE STREET, Philadelphia.

Entered at the Postoffice at Philadelphia, Pa., as second-class matter, January 13th, 1902. Acceptance for mailing at the special rate of postage provided in Section 1103, Act of October 3, 1917, authorized on July 11, 1918.

## EDITORIAL

### VETERANS OF THE CROSS

It was an awful storm. The cement road over the high hills froze to the smoothness of glass. The snow banked against the windshield and froze. We could not see the road, and thus we were in peril of a collision. We drove slowly with the door of our car open, waiting to sight a side road; and then we turned in and waited until the storm subsided. Then we went to a modest little home where an aged minister in retirement had tried to make a livelihood on only an acre or two of ground, with vegetables, fruit, berries and chickens. And now he had passed away. After the services, the widow asked guidance in making application to the Board of Ministerial Relief. This good brother was near the age of retirement and now unexpectedly his wife was brought to the need of support.

Thinking on these things, I took up the report of the Board and found that the Board is helping 88 ministers, perhaps most of them in need of as much help as the Board can give. But there are twice as many widows of ministers, good women, who through the years shared the ministry in the Church and along with their husbands rendered fine service and now in the sunset of life must struggle along alone. The Board is helping 174 of these. In the Sustentation Department 53 ministers receive annuities, but the number of widows is 70, almost half as many more. Speaking in behalf of the Board of Ministerial Relief and Sustentation, some of the women of our Church, in the women's classes and organizations, called attention to this feature, and it found a hearty response on the part of the men as well as of the women of the Church.

We have known in other days aged ministers in retirement who were not wholly dependent upon the benefactions of the Church; they were veterans of the Civil War and received a pension. Can it be that any veteran of the cross or his widow should be in need and not be helped?

My neighbor is a man strong and active enough to pick me up and throw me over a cowshed. He has come to the age of retirement after years on the railroad and was retired. However, he received twice as much as our Board is able to give our ministers or their widows, and at an earlier age. But why argue? If there is love and mercy and appreciation of these servants of the Church, no argument is needed.

—J. H. STRING.

### IT'S UP TO THE PASTORS!

We know that this has been said so frequently about every possible activity in the work of the Church that it has become a bromide. Nevertheless, here is one case in which you will agree that it is undoubtedly true.

Our Church has been issuing *Year Books* for many years, and *more than 95 per cent of them have been sold through the pastors and congregational organizations*. This week marks the appearance of the *Year Book* for 1935—the first joint publication of the new Evangelical and Reformed Church. *It should have the biggest circulation we have ever had in all our history.*

Here is your opportunity to have in compact form a roster of all the ministers, missionaries, institutions, Boards and agencies of our new denomination. You will agree that *it ought to be in every Church family*. But here is the point: the number of families which will really get it will depend largely on the activity and interest of the pastors of the Church. Unless they magnify the importance of this *Year Book* and advance its sale in some systematic way, we will lose much of the value it ought to have in *enlarging the knowledge of our people about our Church and eliciting a deeper interest in its work*.

If heretofore you have sold 50 copies of the *Year Book* in your parish, why not begin at once by planning to sell two or three times as many? If this is done all over the denomination, it will not only mean a greater sale for the *Year Book*, but it will be a great start in cementing the interest and solidarity of the Evangelical and Reformed Church. We are now a body of *over a million souls, counting communicants, unconfirmed and adherents*. It is a goodly fellowship. Let the *Year Book* help all your families to appreciate, understand and utilize the heritage of which they are now a part.

\* \* \*

### THE CRIME PROBLEM AGAIN

The perplexing problem of crime is receiving unusual attention at the present time and with the multiplicity of fearful crimes that are being perpetrated it could not well be otherwise. Scarcely a day passes that does not record a murder, a kidnapping, a bank robbery, or some other major offense against society. It is quite time that all good citi-

zens should be aroused and that strenuous efforts should be made to combat the evil. It is gratifying to learn that the American Bar Association is seriously considering the problem and seeking for its effective solution.

Is it not a fact, however, that the larger proportion of these activities concern the problem at the wrong end? When a crime has been committed, it is of the utmost importance that the criminal be apprehended, given a fair trial and condemned if guilty, and these processes should be carried forward as speedily as practicable. The dilatory methods of procedure in our courts should be condemned. It should not require days to select a jury in an important case, as so frequently happens, nor should dishonorable attorneys be allowed to make it virtually impossible to secure an intelligent jury; but no matter how trial practices may be amended and greatly improved these matters concern the crime after it has been committed. What is needed is that the crime be *prevented*. Instead of waiting for a murder, or bank robbery, or kidnapping, or other horrible offence to be perpetrated, and then organizing posses to hunt the criminals, involving the spending of fabulous sums of money in the apprehension, condemnation and punishment of the offenders, how much better in every way would it be to prevent—*come before*—the offense! The great word in relation to this problem is *prevention*!

It was stated in the public press not long since that the cost of crime in this country in various ways amounted to many billions annually; as my memory serves me, it was in excess of twelve billions. That is the material cost in moneys stolen, expenses incurred in the apprehension of the criminals, their trials, incarceration, and various expenditures involved in such offences. That is a good deal of money and vastly more than the country can afford, and that does not take into account personal injuries often resulting in the loss of life, and the heartaches and more spiritual losses that almost invariably ensue. Can these gigantic losses be largely prevented? "To doubt would be disloyalty!" There must be a way, or ways, out, and it is quite time that our best minds should be bent towards their discovery.

It has long seemed to the present writer that it is unwise to hurry so many relatively trivial offenders off to reformatories and prisons. It does not suffice to *punish* them; they are morally ill and should be healed; even reformatory methods seldom effect such healing. Why not parole these incipient offenders and keep them under careful surveillance and guidance into more honorable ways of life? Many of these young fellows could be saved to society without marking them with the stigma of a prison term—probably half of those now hurried away into these institutions. It is said, and with very much truth, that "a jail is a school of crime;" may not our reformatories and prisons be so characterized also? It is a very serious thing to commit a youthful offender to such an institution!

But prevention comes in before the offense is committed. It relates especially to the little folk, the boys and girls that play in the streets, that dwell in the slums. It should not be necessary for them to play in the streets, and the slums should be cleaned up. It will cost something to wipe out the slums, to provide suitable and supervised playgrounds, to do many other things necessary to keep the young feet out of the paths of vice, but the cost of these prophylactic measures is a bagatelle when compared with the enormous cost of crime. And think of the saving in tears and blood—of the saving in life!

—G. S. R.

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### DIRTY POLITICS

The well-known Lyceum lecturer, Dr. Raiguel, told a Philadelphia Forum audience that "stump speeches" in political campaigns are not intended for intelligent or sensible people, but are "addressed to morons." This, to be sure, seems a cynical point of view, and is probably not always a justifiable generalization. But now that another election is over, who can deny that the evidence in favor of such an opinion appears at times rather overwhelming?

It is not true of all candidates or party leaders, for the quality of speech depends largely on the personality of the speaker. But in too many instances the addresses, at least as they came in over the radio, were such a mixture of twaddle, bunk, inanities and billingsgate that one could not fail to be amazed.

It was painful to note how men who stood among the highest in the esteem of their fellow citizens, and whose valuable services to the State and nation were unquestionable, were repeatedly pilloried as traitors and spoilsme, altogether vile and unworthy. All the expletives of vituperation were worked over-time, and some once reputable newspapers gave a disgusting exhibition of "gutter morals". It would be difficult to descend to greater depths of mud and slime than those in which some of our Pennsylvania newspapers wallowed with apparent gusto. Appeals to class prejudice, race prejudice and religious prejudice were numerous; many so-called arguments were a combination of malice and asininity; thoughtful people could not listen to these diatribes without a measure of shame.

Much is lost and nothing worth while is gained by such exploits in libel, slander and character assassination. How can ordinary Americans, who read or hear the ferocious attacks of partisan opponents, cherish a proper respect and regard for our public officials who have been so foully attacked and who are pictured as altogether unworthy of trust? When we think of the mendacious charges and damning insinuations made against Washington, Lincoln, Theodore Roosevelt, Woodrow Wilson, and more recent Presidents of both parties, we cannot help wondering why it seems necessary to poison the atmosphere of our political campaigns with such noxious gases. Is this another proof of our advanced civilization?

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### WHY?

Not long ago I heard Bishop McDowell of the M. E. Church, in addressing a group of ministers, make the statement that one of the first questions to be asked before any sermon is preached is the question, "Why?"

I wonder why this would not be a good question to ask with regard to the work of our Church Schools. "Why" do we have a Sunday School? What do we expect to accomplish? Do we have a Church School because other Churches have? Because some secretary asks that we have? To see how many persons we can have in attendance? To try to compete with other Church Schools? *Why* do we want people to come to our Church School?

Again, *why* do we have the lesson material that we have? *Why* do we use graded or un-graded material? *Why* have a graded or un-graded school? Is it because people at Headquarters have decreed certain things? And why have they decreed such things? Or is it because it has always been so? What do we really expect to accomplish? What is the ultimate goal of it all?

And *why* do we have the teachers that we do? Is it because we can get no others? Possibly too often the case. Or is it because they are qualified for the task? Or because some official Board or Class elects them on "likes and dislikes"? And what are teachers trying to do?

There is need today that the Church take stock of her educational work. What is she trying to accomplish? Is it to give knowledge? Of Church History? Of the Bible? Of Creed and Dogma? To teach religion or ethics? To teach worship? To make Christians? Or is the purpose simply to boost our statistics? And in many cases there seems to be no purpose whatever in the mind of the Church or the School. They seem to go ahead as the past generations have done, with no goal or ideal in mind.

During the summer I listened to a few different Sunday School teachers, and I asked the question, "Why?". Then I read the comments on the International Lessons in different publications and again asked the question "Why?". Then I took stock of my own teaching and again asked "Why?" And I came to the conclusion that much of our Religious Educational work is *without purpose*. And then I began to ask myself whether we are not reaping today the fruits of our unproductive teaching of yesterday. After

centuries of Christian Church and generations of Religious Educational work, should there not be greater results in our society? And unless we set a definite goal, the future centuries will show no greater results.

What then should be the purpose of our Religious Education? Should it not be to make Christians and better Christians of our pupils? In order to do this, it will be necessary to teach the pupils how to worship, and the need of worship. The Church School should never take the place of the Church in worship. But the School should so teach that her pupils would feel such an urge for worship that they would not fail to attend the Church Worship.

Again the Church School should teach how and why to pray. Can you have a Christian without prayer? The School should lead the pupil into a close fellowship with Christ. Teach how to practice the presence of God. How to exercise the faith that removes mountains. All for the purpose of making the individual measure up to the standard of Christ Jesus. There should be courses, for the different ages, on applied Christianity. Such courses are on the market, but too often they fail to keep the Christian life as the goal.

To accomplish this needs no less psychology and pedagogy; no less of Biblical, historical, and creedal knowledge, but rather more of all. But it does need that unification of all which can come only through one definite purpose aiming at one definite goal—The Christian Individual.

—Jos. M. NEWGARD.

Wilton Junction, Ia.

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### A COVENANT OF RECONSECRATION

A heartening crusade has been instituted by the Presbyterians of New York City in a concerted effort to submerge theological differences which have plagued that denomination to an extraordinary extent, and to summon all the members of the Churches to a new and higher consecration to the cause of Christ. All members of the Church will be urged to sign the following covenant:

"I will pray and read the Bible systematically in order to understand the mind of Christ.

"I will seek to win at least one person to Christ and to bring him into the fellowship of the Church.

"I will strive to bring about a more Christian economic order, and to that end I will earnestly study the meaning of the Gospel for our economic life.

"I will take some positive and public stand against war.

"I will not knowingly be a party to any un-Christian racial discrimination, and I will seek the friendship of persons of other races.

"I pledge my sacrificial loyalty to the worship and work of the Church."

This is a good pledge to make in all the Churches, and we regret that no concerted evangelistic effort has been undertaken in our own communion at a time when the need is so desperate. Let us hope that plans will be formulated to begin such an effort with the beginning of the New Year, so that the Lenten season just ahead may be made the most fruitful for spiritual growth we have ever had.

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### REVERTING TO SAVAGERY

The State of Florida a few weeks ago provided another glaring illustration of why many people in other lands think of Americans as savages with a very thin veneer of civilization. Missionaries in other countries have frequently stated that lynchings and the publicity given to lynchings in the foreign press are one of the greatest obstacles to their work. It is most unpleasant even to think of the details of the horrible lynching-bee perpetrated in Florida, with the obvious criminal connivance or pitiful incompetence of the authorities sworn to enforce the law.

Dr. S. M. Cavert, General Secretary of the Federal Council of the Churches, was well within the truth when he wrote to the Governor of Florida demanding a thorough investigation, with indictment and prosecution of those guilty of this outrageous assault upon law and order, and our guaranteed protection of life and limb; urging him

also to seek from his Legislature additional action to strengthen the State authority for dealing promptly with such danger in the future. This is indeed a paramount end of our civilization, and Dr. Cavert says truly in his letter to Governor Sholtz: "The failure of your sovereign State and your office to take proper action to prevent the crime, when the lynchers had made previous public announcement, allowing time for thousands of spectators to gather, arouses great misgivings about ordered government in your Commonwealth. When such an atrocious event takes place, our whole American civilization stands disgraced and condemned in the eyes of the world as having fallen to the level of savagery."

It seems absolutely sure that we must have a federal anti-lynching law. In this murder of Claude Neal, the assassins kidnapped the prisoner by lawless and violent means, dragged him across the State line from Alabama into Florida, and took vengeance upon him in the presence of a great throng gathered to witness the awful spectacle. Such atrocities make us wonder whether it would not be justifiable to imprison for life every sworn officer of the law who fails to do his utmost to protect the prisoners in his charge from lynch law—a crime which continues to blacken the name of our country. It will be remembered that President Roosevelt has called lynching "that vile form of collective murder." There you have it, plain and flat. The description of this inexcusable blot on our national escutcheon could hardly be improved.

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### IT NEVER WILL RUN DRY

During the worst of the drought, I heard of a man who had a good well, and used it very freely. But he began to worry for fear he might be getting more than his share.

So he wrote to a geologist who knew the exact formation of the rocks on that man's farm. He asked, "Am I pumping too much out of my well, when I pump 5,000 gallons a day?"

The geologist's answer was full of technical stuff that I don't understand, so I won't pass it on to you. But this is what it came to; I give his own words:

You are pumping from a reservoir of probably ascertainable size. You are filled up by rainfall which percolates through the overlaying strata, through which the rain gets down to the clay, and there is has to wait until you pump it up.

Supposing you have one quarter section on which fall 30 inches of rain in a normal year. Now one inch of rain on 160 acres equals three and one-third million gallons of water. But you don't get the whole 30 inches into your clay.

Assuming that only ten per cent reaches there, then you have three inches of water over 160 acres =  $3 \times$  three and one-third million gallons = 10,000,000 gallons of water.

You yourself would or could draw as a maximum, say, 5,000 gallons per day  $\times$  365 days = 1,825,000 gallons per annum—less than 2,000,000 gallons; 8,000,000 gallons left!

This is one of the things I like to pass on to my preacher friends, who know so well what to do with illustrative material. The grace of God, the love of Christ—exhaustless, free, always ready when we put down the wells and man the pumps!

—J. T. B.

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### A LETTER TO THE EDITOR

One of our readers in a Pennsylvania town, in renewing his subscription, says that he would like to call the MESSENGER's attention to the "bad habits" of some of our Reformed Church ministers. His accusation is found in these words: "They write God a couple of letters during the week and then read them to God with their backs turned to the congregation, and call it prayer. It is deplorable when a minister is so lazy that he will not open his heart to God in prayer for the congregation on Sunday. Our members are leaving by the dozen to go to other Churches in this town on account of the insincerity of our

pastors. Perhaps a little said by our Church paper would be a help to right these things."

The MESSENGER has frequently stated that it does not believe in "trial by newspaper", and that any charges or accusations of insincerity, laziness or other shortcomings of pastors should be brought to the attention of the Classes to which these pastors belong, as it is not possible nor proper for us at this distance to pass judgment, and we have no right to do so.

Our readers are entitled, however, not only to be heard, but to be helped by such friendly counsel as we can give. In this case our friend seems to hold the opinion that prayers which are read from a book or a paper cannot be sincere, and that the disposition to face the altar instead of the congregation is an offense against God and man. Of course, it would be difficult to prove any such thing. This is a matter of taste and of individual judgment. We are sure our correspondent would not like to intimate that the people in the Episcopalian, Lutheran and other Churches, where for the most part prayers are read out of books, are insincere and hypocritical. We may personally prefer prayers that are not read from manuscripts, but no one can be sure that these are more genuine, more devout and more acceptable to God. Indeed, the man who does not write out and thus think through the prayers he offers in the House of God may be far lazier than the man who writes out his prayers and reads them in the presence of the people. Let us make sure that our judgment of others is not hasty and uncharitable. To be sure, if pastors are really insincere and inconsistent, and conscientious members of their Churches are flocking elsewhere, there may be justification for investigation and even for dis-

pline; but this is a matter which should be brought to the attention of the judicatory to which these congregations belong.

\* \* \*

### BROKEN HOMES

It is difficult to estimate how much of life's deepest pathos and tragedy is the result of *broken homes*. There are statistics to show how large a degree of criminality can be traced to quarrels and divisions in family life, but there are no adequate statistics to show the measure of sorrow and heart-break which these squabbles bring into the lives of little children.

In a land which now stands first in the number of divorces, and in which tens of thousands of those not yet divorced practice some form of separation, there are bound to be tens of thousands of unfortunate children who are robbed of the inalienable right of a child to a good home, in which mutual love and peace can be found to bless and enrich the lives of parents and children.

If you want to see a vivid and moving portrayal of how a sensitive child, who loved both father and mother, is tortured and driven to despair by the growing estrangement of parents, you can see it in the remarkable performance of Nova Pilbeam, a fourteen year old girl, in the edifying and intensely interesting English-made moving picture entitled, "*Little Friend*." True to the actual experience of only too many boys and girls, this is truly an unforgettable picture. God only knows how much innocent children have been called upon to suffer through the weakness and folly of one or both of their parents, in homes broken by bickerings, violence and spite. It is here that much of the world's heartache has its beginning.

## The Thoughts of Justus Timberline

### What's the Use of Heresy Trials?

I see there's another heresy trial threatening to make trouble for a great denomination.

It's a pity. So far as I can see, after considerable reading, heresy hunting uses up more ammunition, and brings home fewer trophies, than any other form of big-game hunting in the world.

When I think what the heresies of my youth were, and see how little they were affected by the ecclesiastical artillery discharged against them, I wonder that anybody can have the stomach for another expedition into the theological jungle.

Heresy is neither cured nor suppressed by any sort of force. If it has in it some truth which most of us do not yet accept, we'll have to give in, sooner or later. If it is false, we can render it harmless by being better Christians than the heretics are.

But a heresy trial! I'd as soon welcome the seven-year itch.

### "I'm Not Talking Religion!"

Last night I went to a political meeting and heard a candidate say that he did not claim to be unselfish or religious, but would put his arguments on the basis of hard-headed common sense.

Now it happens that I know the brother. He's a better-than-average member of one of our town Churches, teaches a men's class, and is secretary of the trustees.

Why should he seem to go back on the motives which, as I know, are the mastering purposes of his life?

He's not the only man I've heard make the very same statement. Seems like you may admit in public almost anything you like, except that you believe and act as a Christian.

Modesty? I doubt it. My Socialist friends make no bones about believing the Socialist creed and trying to practice it. My service club friends have plenty to say about the codes, creeds, and principles



which their several clubs stand for. Even the old party men of my acquaintance don't go around belittling the teachings of Jefferson and Lincoln.

What's the matter with religion, that a man who is really religious thinks he has to discard it when he's proposing a business or political program?

Of course, I know that everybody claims to fear the "hypocrite" label, but that explanation won't wash, either. Men can be as hypocritical as they please—and they often are—over tariffs and prompt shipments and quality and such like.

I can name seven of my acquaintances who make no bones about that sort of thing—they are experts at it, though they get caught now and then.

My guess is that we Church people have somehow spoiled, for business use, the Sunday vocabulary of religion. It's too formal, too stilted, too self-conscious.

Also, when a man says he's living up to his political principles, or his club creed, or his own private code, he knows we shan't take him too seriously. When he brings in his religion, he knows he will be watched, and tested, and judged by what his religion requires of him.

In a way it's no small tribute to religion that the man who professes it in "secular" places is expected to live it.

So I can understand why some of us hesitate to lay ourselves liable to that sort of Judgment Day.

### Why Postpone to a Doubtful Day?

Our town has two kinds of citizens, and I'm sorry to report that the kind I don't agree with is in the majority.

We have the citizen who thinks and talks about what we can do "when prosperity is here again"—meaning the feverish times of 1925-29.

And we have the citizen who says that it isn't safe to postpone the enjoyment of life until any sort of tomorrow, especially one that most likely will never come.

I'm that second sort of a citizen myself.

In the past five years I've lost the price of a couple of farms. My income is a couple of thousand less than it was in the flush days and it was not so big, even then.

I have what the financial people would call a small "portfolio" of stocks and bonds, which my conscience wouldn't let me sell for five cents on the dollar.

Just the same, I've lived, and loved, and enjoyed my home and my friends. We spend less; we give more; we are more careful in some ways than we used to be. But life has not lost its savor. It tastes better than ever!

It's three years at least since I gave up any hope of getting back my depression losses. I kissed them all good-by even before the United States became interested in the Mediterranean travels of Chicago's greatest expansionist.

In that three years I've had more responsibilities and more hard work, which have made my life even more interesting than it was before. My experience has proved once again that a man's life consisteth not in the abundance of the things which he posseseth—the proof is so clear that I've lost many of my old fears.

I have had richer experiences. I have more friends. My faith was never so clear or so strong.

What a fool I should have been, at my age, if I had postponed all expectation of pleasant living until prosperity returns.

The prosperity which is to me most precious, without which I could find nothing worth striving for, does not have to return. It has never been away; and for that I thank God.

#### "Why Do You Read That Stuff?"

I had a visitor the other day who, I thought, would like to see even so modest a workshop as mine. He has one of his own, bigger and much more lavishly equipped.

My "workshop" is no more than a corner of the house, all my own. In it is my desk, a few shelves, and a ready table piled high with papers, magazines and books.

My caller picked up a magazine from the table.

"Why do you read that stuff?" he wanted to know, and I told him what I wanted to read it for.

Then his eye lighted on some books.

"Do you mean to tell me you read books

like these?" Yes, I said, I did read them, though it hadn't occurred to me to tell him about it.

In a minute or two he found several other printed items that offended him and, being one of those gentry who pride themselves on what they call their frankness, but which, addressed to them, would be something else, he gave me his opinion of the "stuff". A little less bluntly, he said what he thought of me for reading it.

"Why," said he, "all that stuff is hopelessly wrong. It is sure to mislead you. In fact, it has already done so."

I laughed at him for his stupidity, and I would not mention the incident here except that his state of mind is far too prevalent. It is neither good citizenship nor self-respecting religion.

Russia won't let her people read any but controlled books and papers. Neither will Germany nor Italy nor Turkey. And this country is not lacking in people who would make good disciples of Stalin and Hitler and Mussolini and Kemal. They

want to prescribe our reading for us.

I don't mind telling my friends that I read everything I can get hold of, on subjects that interest me, and especially all that's available on the other man's side of disputed subjects.

On many subjects my mind is not yet made up. When I'm ready to make it up, I want to be ready. But that would be forever impossible if I read only one side, especially the pleasant side.

On a few subjects my mind is definitely fixed. But I may be wrong! How would I find that out, if I should refuse to look at new evidence?

The man who would stop me from studying every side of a question is himself afraid that if I do I'll discover something he's afraid of.

And that goes for New Dealers, standpatters, fundamentalists, Communists, humanists, and reformers of every brand.

I'm a John Milton believer in the power of Truth to lick Error always, if only the fight is fair!

## Suffering in God's World

(An excellent discussion of a theme in which all of us should be deeply concerned, read at the Lancaster Spiritual Conference and published by request)

ROBERT F. REED

(Continued from Last Week)

#### C.

Again, as it so frequently happened in the schools in which we received our training, that pupils were not entirely satisfied with the condition of things by which they were confronted, so also in God's school people very often seem to act as if they were not getting a square deal. Of course pupils even today attending our several schools would not manage affairs as they are being managed by those who are in charge. It would be, as they see it, the easiest task in the world for pupils, if they were consulted, to offer suggestions, any number of them, that beyond a shadow of doubt according to their judgment, would be far superior to the plans that are being worked out, with them as subjects, if not as victims. Unless the attitude of young people in our day, when they leave home is wholly different from what it used to be, we are altogether safe in saying that even at our Church institutions from the academy on up to the theological seminary, the students, if really given the opportunity, would run things surprisingly different from what they are run by those in authority. Certainly, at any rate, we at the time that we were here could have done much better than they who held the reins then, had we been given a chance. So we thought.

This is about how many a one feels with reference to the school of life. Why for example on the one hand do men who are aging lose their teeth and suffer the inconveniences consequent upon such loss, but on the other hand retain their passion and bear the reproach too often attending such a possession? Who does not know the person, who does not meet him almost daily, that freely criticizes God's so-called providential dealings? Yet there is no better attitude for us to take in this matter than that which finds us willing to face the facts of life, whatever they may be, while all along we implicitly trust God. A school in which pupils do not have full confidence in their teacher, his ability, his judgment, a school in which pupils are not certain of their teacher's interest in them, is not, cannot be a first class school. While we must not be out and out stoics, utterly impervious to trouble, making no effort to throw off shackles put upon us by others, displaying bovine content with matters as they are, nevertheless we must keep on doing what we believe to be God's will, sing if we have a song in our heart although

#### VIA DOLOROSO

By Hugh Robert Orr

I knew a man on whom fate smiled;  
All pain had passed him by,  
And we who envied him his ease  
Could only wonder why  
That he who had no sorrow had  
No pity in his eye.

I knew a furrowed face that shed  
Strange beauty like a spell,  
And we whose hearts were com-  
forted,  
How could we ever tell  
That he whose kindness healed our  
hurt  
Had journeyed once through hell!

—In "The Christian Register."

we are colored, our very handicap perhaps adding an appealing note, correct conditions in our surroundings if at all possible, but in any case have the utmost confidence in the unfailing goodness and wisdom of our heavenly Father, and if need be, suffer as we go on, as did others before our day.

#### D.

The personality of the teacher counts for much in any school. A number of famous schools owe their world-wide reputation to the fact that a certain celebrated character taught there at one time. The personality of the greatest of all teachers is of vital importance in the greatest of all schools—the school of life. Given a teacher with a strong personality, and every other element entering into the work may be never so poor, the school over which such a teacher presides will be a center from which will radiate influences that help tremendously in the moulding of character. So certainly, God as revealed to us, especially by our Saviour, will bring His personality to bear on His children in His school in such a manner that their individual character will be unfolded more and more as they go on from day to day, until at last they will come forth with the characteristics of the school they attended throughout life, and the personality of their long-suffering teacher, indelibly impressed upon their minds and hearts, "with a reasonable capacity to accept illness, disappointments, bereavements, even death,"

and all other experiences that are largely beyond their control and influence.

#### E.

May pupils help one another in God's school? Certainly. The very fact that there are others attending school, doing the various tasks of the day, the knowledge that they not only get along in some way, making progress day by day, but on the other hand, that they are actually enjoying their work, affords more than a little help to us who feel at times the pressure of the burden that we are obliged to carry. It is of more help than some people realize that others have already traveled the thorny road that we are on, and that they have undoubtedly had a successful journey. The victory won by others under circumstances that are in many respects similar to those under which we are laboring, means wonderfully much to us who are deep in the struggle. It is of untold value to us to know that others too saw no way out, but still kept on going, and finally reached the goal. In a sermon in the "Christian Pulpit" recently appeared this incident from the well known life of Scott by Lockhart. "During a foggy night in London a man was making his way through the darkness, and as he went was reciting the closing words of Marmion, trying to keep up his spirits with a song. He had reached the line, 'Charge, Chester, charge.' And no sooner had he spoken it than a voice answered him out of the darkness and completed the line, 'On, Stanley, on.' The passing wayfarer emerged out of the fog and under a lamp they met, brought together by the darkness and the poetry. They looked into each other's faces, clasped hands and passed on, each in his own brave way." Furthermore, in man founded and man conducted schools, and so likewise in God's school two pupils may meet together, and in so far as they have a common task to perform, they may work out their lessons helping one another. This does not imply that they may do each other's work so completely, the better and more apt one that of the poorer and perhaps less willing one, so that the latter will have nothing to do. Parents to be sure may be of great help to their children in the school of life. But they in no case may take the place of their children to such an extent that the children will not have to put forth any effort at all for themselves. Any good teacher when hearing the lesson will readily discover whether his pupils have had their lessons done for them by some one else,

or whether they have availed themselves of legitimate and therefore unobjectionable help. Such a teacher must and will caution pupils that are abusing what is a privilege when wisely used, and he will at the same time make an effort to correct the mistake.

But one reason why this sort of procedure seldom takes place in God's school is that every one of us has his hands so full, has his time so completely taken up, doing his own tasks, that he finds very little time to attempt to render so doubtful assistance to some one else. Then, too, our tasks are so individual, so peculiar, that after all they do not make very much of an appeal to others, at least not to such a degree that they try to do them for us. While many a one knows what hunger and thirst are, no one after all knows, can know, just what my or your hunger and thirst is. We are individuals, so much so that when all is said and done no one may intermingle with our personality with any lasting beneficial results. Our problems are our problems, intended for us, as a rule thoroughly adapted to our own peculiar needs, to such an extent that they are of far less interest to any one else than they are to us ourselves. I am confident that there is no standardized routine in the school of life as worked out for us by our heavenly Father.

#### F.

Are there any complete failures in God's school? We should like to state that there are not. Good teachers have but few failures among their pupils. It is to be expected that there will be vast differences at the close of the term. There can be no question that practically all pupils will give evidence of marked improvements. Yet even God cannot violate the personality of any of His children. We cannot think of Him in any other light but that He at all times does respect the sacredness of the personality of His creatures. I heard a man relate the following school incident. I quote from memory. A child was enrolled in a kindergarten. It came from what was generally reputed to be an exceptionally good home. The teacher noticed shortly that the child was spoiled. It wanted the attention and it wanted it at once and all the time, of both teacher and children. No matter how busy the teacher and her small group happened to be, the newcomer wanted to occupy the stage at school as it evidently occupied it at home. The teacher with all her experience could not interest the new pupil in the tasks or games in which the rest were agreeably and profitably engaged. The boy wanted to be somewhere else and he wanted to do something different, and he furthermore wanted all the others to pay attention to him. He got on top of the teacher's chair and screamed as only such a child can scream. The teacher spoke to him, telling him that if he liked to scream he should go right on, but she also in the most matter of fact way took another chair and carrying it to the far corner of the room helped him on it. She then told him to scream to his heart's content just as long as he cared to, but that she and the other boys and girls were busy doing the tasks that they enjoyed ever so much more than what he was doing. And the other children in fact after a brief period paid no attention to the pranks of the boy. When the youngster noticed that by doing what he did he was not attracting any attention in the new world to which he had recently come, he came to the conclusion that he would have to change his tactics if he wanted to be noticed, and before long he joined the others and played his part there.

How often does God have to deal with people that are well-nigh wholly spoiled! They want to be in the limelight. They want more attention than they seem to think they are getting. They are not at all interested in the work in which others find pleasure and satisfaction. The only thing that even God can do with such peo-

ple is to let them have their way until the time arrives that they discover that their way is not nearly as pleasant, that it is not as profitable, as is that of God's people who conform to His plans for them. The prodigal at last came to himself and left the far country with its privations, turning toward his father's home where even the servants had enough and to spare. When any one of God's people persists in taking an asinine part the only thing to do is to let him go on until he comes to himself and decides to shake off whatever disadvantages he may labor under in order that he may put himself into a position where he may enjoy the full benefits that belong to him when he like others plays his part well according to God's plan for him.

will exhaust the very last means at His disposal before He will give up as hopeless the most obstreperous, the most unyielding, of His children. Hence we would say that there may be failures and heartaches in God's school. But we also want to say that if there are failures here it will not be God's fault.

#### G.

In the schools as taught by men it is not an unusual experience to come across pupils who claim that they thoroughly enjoy their school life, and who from all accounts no doubt do get a good deal of pleasure out of their school activities. They in fact seem to relish their tasks as scholars. On the other hand we are wont to call men and women morbid who claim that they do not mind the hard things of life. What now? Does our analogy fail us at this point? Or does it still hold? We think that it holds even here. Is it not after all an indication that the teacher falls short in some respects of the ideal that prevails in his profession if his pupils find their work easy and if they deem it not essential to devote much of their time to it, finding it a work that does not tax their powers heavily? Mr. Dooley came more nearly to utter sober truth than he is supposed to have uttered generally, when he said that almost any study will do for a boy provided only he hates it. By this statement I do not mean to imply that the work in either school ought to be made forbidding. But I do want to say very emphatically that we ought not to think of running away from what is distasteful in life. We ought to be ready and willing to face the disagreeable in life. At least one phase of the teacher's business is to see to it that his pupils will be impressed with the fact that difficulties are to be overcome and not to be evaded. Like the athlete the student must, under the direction of the teacher, avail himself of every opportunity to develop his powers. The teacher who does not keep his eye on his pupils, looking for a chance here or there to assign additional work, the teacher who does not look for an opportunity to ask his pupils to do work a little more difficult than that which they lately did, such a teacher simply cannot be called a first class teacher. It seems to us that God in His dealings with His children knows absolutely just what new tasks His children may take up, what new difficulties they ought to shoulder in order that the utmost of which they are capable may be called forth from them. "For every difficulty conquered is a step upward and every strain is an offer of strength." We teachers no matter how alert we may appear to be, no doubt make grievous blunders in this respect. Why, on the other hand, do we have any right to think that God likewise errs?

In schools as we know them there are tasks to be done that are more or less difficult. We have come away from the idea that some subjects ought to be made difficult for no better reason than simply that they may be difficult, and that therefore they may put to test the intellectual caliber of the students. But we are still of the opinion that subjects which of themselves are difficult ought to be taken up and prosecuted with all one's might, that difficult parts of any one and all subjects ought to be mastered, and that the discipline thus obtained will be of much value later on in one's life and work. So also, it is not an easy matter to believe that God would bring events to pass in our life for no better reason than that we may have a trying time in connection with them; that He would confront us with desperate situations simply that we might suffer from them. However there can be no development in character that does not call for struggle, resistance, repeated approval of what is good and right, and on the other hand the renouncing of what is wrong. Hence we are certain that meeting the difficult problems that are inseparable from life, we are

#### THE LEADING ELDER SPEAKS

By the late James Boyd Hunter, Jr.

Don't send us no revival, Lord—

Why waste Your grace on us this year?

I don't see how we could afford To have the meetings — coal is dear!

The Church is pretty busy, too— There's something doing ev'ry night;

We couldn't spare the time for You To come. Of course we want what's right.

The young folks have to be amused Or else they'll leave us flat and cold.

(A minstrel show's the way we've used To shepherd them within the fold.)

The Men's Club supper's coming on— (Please don't forget the Ladies' Fair)—

Why, one big doing's hardly done Before another, I declare.

Card parties, dances, billiards, pool, With movie shows and teas between—

We aim to do things as a rule To keep our jealous rivals green.

We're set upon this modern way,— Reviving's old stuff, don't you know!

We've got too much to do to pray, I hope You're glad how fast we grow.

What's that? You aren't satisfied? I beg your pardon, — "Feed my sheep?"

With what we've spent put all aside, Salvation free?—O that's too cheap!

—In "The Christian Intelligencer."

August, 1917.

Are such people not punished? Of course they are. But much of the punishment they suffer is self-administered. The sufferings experienced by the prodigal while in the far country, while he was some one other than himself, while he was a person lower and less than that he was capable of being, can certainly not be blamed on the father. Whatever may be true, only too true, in many a family, viz.: that fathers as much as sons are to blame for the shortcomings of their sons, in the case of the family pictured by the Master such was not true. Not only did no one know better than the son what he suffered, but it is just as true that no one better than he knew that it was all his fault. However we are certain that God will be far more patient than the most patient of teachers that the world ever knew. God

not to run away from them, throwing up our hands in despair. Therefore it is not a hard matter for us to believe that when we are confronted by tasks that are more than a little perplexing and oftentimes exceedingly painful to body, mind, and heart, we are to face them and conquer them, coming forth from the struggle men and women much better than we could otherwise have become. Let us look at the matter in the form of a concrete example. A father sends his son to college. He wants him to get the benefits of the training to be had in college. He wants him by work, by play, by association with various groups of people in all kinds of activities, in and out of the classroom, to unfold his powers, so that later on he may take his place in life and play the part of a mature man. It is true enough that only too often circumstances arise in the experience of a young man while away from home that are decidedly out of the ordinary and therefore are exceedingly disturbing. Yet the father does not for that reason take his son home. He wants him to remain. Neither does the son desire to leave the scene of his trying experiences. The father by letter, by personal conferences, it may be, advises him and gives him all the support that he may. But both father and son fully recognize the fact that the difficulties are after all the son's, to be faced and to be overcome by him. And only as the son comes away, victoriously, wounded perhaps, but unsullied in name and unblemished in character, "with his white plume unstained", do both father and son feel that the struggle was really worth while. So may we not say of God that while He does not create the occasions that cause His children frequently to sweat blood, He does want them to face the facts of life as they are and to acquit themselves in the school of necessity as worthy sons of their heavenly Father. He appreciates the valuable training thus to be acquired. To be sure He keeps His eye on them while they are undergoing their training. Certainly He at all times is interested in them. He moreover wants them to make good and fully expects them to attain the goal of life—Christ-like character. Both God and men will in the end very likely be willing to acknowledge that while the process was a long, tedious, and dangerous one, it really was worth every effort that was required, every sacrifice that had to be made.

#### H.

One does not have to be before a class very long as a teacher to learn that some pupils are not amenable to measures that ought to be of help to them. Some pupils do not take to measures that are calculated to be disciplinary. The tasks that try the mettle of other students do not seem to have any special interest for them. They make no appeal oftentimes to the very members who according to the teacher's judgment ought to derive the greatest benefit from them. As far as they conveniently can, without giving too much of their time and attention, they try to dispose of their assignments as they are supposed to. But it seldom occurs to them that the lessons come to them as so many opportunities to move onward in life. Thus it often is that the teacher begins to blame himself as not being enthusiastic enough to beget at least some degree of enthusiasm in his children. He feels that he ought to make both the subject matter and the method of presenting it more attractive. But in spite of all he does he all too often will not be able to do much more than make mere routine students out of a number of his pupils. The measures that according to all known principles of pedagogy ought to be wonderfully interesting and helpful to his pupils simply do not strike fire.

God in His dealings with His children knows only too well what every teacher must learn by what are often disappointing experiences. There is this difference however. God is more resourceful than the

best teacher. He knows His pupils better than we teachers know ours. They attend His school longer than they attend ours. He watches over them carefully as they are confronted by one measure after another. And while this takes place God looks on with the hope and confidence that even the most unsusceptible and recalcitrant of men will in some way, some time, sooner or later, profit very much by what they designate as untoward experiences. Do we have to say that as in our schools so in God's school some pupils learn little, too many only very little, that we feel that they ought to get? However, as matters appear to us, it would seem as though even God Himself fared no better in this respect than do we so frequently. They may, however, continue their training, for all we know, as Origen maintained, in another sphere.

work daily and how splendidly they perform deeds that at times seem to be far beyond their power to handle. What sorrows they bear and how triumphantly they come away with hearts and minds purified! What difficulties they face and how heroically they overcome them! Gladly, hopefully, confidently, they begin each day's toil together with whatever it may have in store for them of pain or disappointment, knowing that while they are sustained by the help of their heavenly Father all burdens can be borne by them. And with such an attitude nothing is impossible.

Certainly, Christ sheds light on this problem of suffering. The one thing that stands out so clearly when we look at the example of our Lord, is that He never became involved in mere philosophical problems, such as, how evil could exist in God's world, or with our problem, how there can be suffering in a world created and kept by God? What He did do however was to go about helping God's people to make the most of themselves in spite of the thorny road they were obliged to travel. In His own life He afforded the most outstanding example of suffering. This indeed not as a matter of display or ostentation. But being the person that He was, seeing so much in the world that was less than He felt it ought to be, realizing that poor men and women were living on a level much lower than God wanted them to live, He moved in and out among them, ministering unto them, sharing with them as no one else could, many of their hardships. Many men needed sympathy. He gave it unto them. He had a big heart, big with love for people of all kinds. This love He freely imparted unto all classes and conditions of men. And this liberal offering of Himself, this free outpouring of His very best, entailed suffering upon Him never before experienced by any one else, never since even remotely approached by any of His followers. Gandhi is very likely the most striking present-day example of Christ-like suffering.

He that hath seen Me hath seen the Father. But even apart from the fact that these words were uttered by our Lord we can't help but reach the conclusion that our God must be a God who suffers, a God who even suffers more than any one of His creatures. The word father does not signify when applied to God what we commonly associate with it if God himself does not suffer for men, and with men, until He at last has succeeded in redeeming them from the power of the evil with which they have to do in this life. If Christ, as we know He did, represented God in His interest in men, in His love for them, in His desire to help them, in the great efforts He put forth to have them develop their matchless possibilities, then God always has been, since the very creation of man, is now, and always will have to be, a God who suffers far more than any of His creatures. And all this, because God is God, is inevitable suffering.

The example of Christ in relation to suffering throws light on man's suffering. Of course we should be mindful of the observation that Frederic Robertson made in his sermon on the "Loneliness of Christ," viz.: that we must not deceive ourselves in believing that when we suffer it is always for the same reason for which Christ suffered. There will always be a vast difference between Christ's character and our own. And much of our suffering may be due to qualities the very opposite of those that caused our Saviour to be a man of sorrows.

It does not necessarily follow that every one who suffers is a Christian, but it does follow without any exception that every Christian will have to suffer. For there is no getting away from the fact that the Christian is not in harmony with his surroundings in a world filled with so many things that need to be corrected and made over by the spirit that governed the Mas-

#### TO AN ATHEIST

Deep in the human heart was placed  
By God, Creator of us all,  
A faith, unerring and assured,  
Of life beyond this earthly ball.

You would destroy this saving faith,  
That takes from death its pain  
and dread,  
But in your folly fail to give  
A rock on which to build instead.

Oh! blind presumption that would  
dare  
To human leadership aspire,  
Our souls you fain would hopeless  
leave,  
Low grov'ling in the squalid mire.

None can deny that earth is fair,  
And that life may be happy here,  
But if, as you say, death ends all,  
Its pain outweighs its joy, we fear.

You would let reason dethrone God,  
And credit nothing you cannot  
prove;  
With naught to give mankind instead,  
You would eternal hope remove.

You know not God, but you He knew  
Long ages ere the earth you trod;  
Through David's mouth He said.  
"The FOOL

Said in his heart, "there is no  
God!"

—Walter Esmere.

#### I.

While there are too many pupils of the indifferent kind, there are however on the other hand, always some pupils who try to excel in doing the hard problems that present themselves from time to time, both those that occur in the work of the curriculum as well as those that are extracurricular. They seem not to be satisfied with results until they have mastered all the hard points that are to be found in connection with every lesson. Every task is their task. Every problem is to be solved by them. Every assignment must be attended to down to the last iota. When they appear in class they do so with the feeling of having done their part honestly and earnestly, with the satisfaction of having achieved something worthwhile. They come with heads held high and with hearts rejoicing. They have done their duty. They have done it well. They can look the teacher and the rest of the pupils squarely in the eye. They are honest workers that have no occasion to be ashamed of their labors.

May we not believe, must we not say, that God rejoices in the success of a good many of His children? It must please His fatherly heart to see with what zest His people enter upon the difficult tasks of life. How bravely they take up the

ter. And after we have made due allowance for Christ's character and in contrast therewith our own imperfect character, it still will always remain true that insofar as we grow toward Christ we make it absolutely necessary for ourselves likewise to be people of a few or of many sorrows. The more we become like Him the more will we have to experience His sufferings and the more will we be ready to do so with the same eagerness, with the same satisfaction, and even with the same joy, that were so much in view in His life. In an imperfect sinful world, in which men have their abode who themselves as yet are imperfect and sinful, but at the same time have the capacity to become very much more than they are at the time, in such a world, not only God, but certainly all who in a large measure, and just as certainly all who only in a small measure, partake of His character, will have to suffer, nay, are bound to suffer.

For as God is at work day by day in behalf of the children of men, so likewise those of His people who lay hold of His spirit go about at all times in this growing world trying to be of help in the broadest

sense to one another in the hour of need. And they do it, not needlessly lamenting the fact that the world is the kind of world that they have learned it to be. They do it, wasting no time, questioning to no avail why the world in which they live is what it is. They do it, thankful for the privilege of having part in so glorious a work, and seemingly rejoicing while they answer the call of their better self. To them deeds that involve suffering give color, tang, tone, zest to life. Such is real life: the life the Saviour lived; man's life too when he is most like God; but man's life no less when he is only remotely like God. In the world such as it is, there is no escape from suffering for people made in the image of their heavenly Father. And the more we become like unto God the less do we look for a life without suffering—especially not for a life free from the kind of suffering that has in it the principle of redemption.

Thus it would appear as though fatalism or fatherhood were our choice. Life is a matter of blind chance, or dumb luck, accompanied, or closely followed, by meaningless suffering, and very often by self-

commiseration that devitalizes all wholesome activities. Take that with which the dice are loaded, and grin if you have the courage and still know how. On the other hand, life is a privilege enjoyed by the children of God who though they feel that suffering is very often well-nigh an infinite mystery, frequently out of pain and grief, through tears now and then, still look up, after they have made all possible efforts to remedy matters, and say with one who in his day had more than his portion of the woes of life, "Though He slay me yet will I trust Him." The latter attitude on down through the centuries has been productive of the most worth-while and satisfying lives.

Happy those of us who with Dr. Jordan can say:

"I ask for nothing! Let the balance fall! All that I am or know or may confess But swell the weight of my indebtedness; Burdens and sorrows stand transfigured all;

Thy hand's rude buffet turns to a caress, For love, with all the rest, Thou gavest me here, And love is Heaven's own atmosphere."

## NEWS IN BRIEF

### CHANGE OF ADDRESS

Rev. Lawrence Selzer from Tupper Lake, N. Y., to 929 S. W. Third Ave., Miami, Fla.

Rev. Frank Wetzel from Somerset, Pa., to 227½ Vine St., Johnstown, Pa.

### BOWLING GREEN ACADEMY

"Count Your Blessings One by One." Well, here they are and we are most happy in recording them "one by one." During the past week we received \$50, and it came from 7 contributors as follows: Miss Blanche L. Zieber, \$15; Irwin A. Diener, \$10; "A Waynesboro Friend," \$5; E. E. Ardery, \$5; Miss Verna H. Ardery, \$5; Miss Anna M. Fry, \$5; and Paul C. E. Hauser, \$5. That makes our total receipts \$119. Well done, good friends! Accept our sincere thanks. Make all checks payable to Dr. Paul S. Leinbach, 1505 Race St.

Zion Church, New Providence, Pa., Rev. Harry E. Shephardson, pastor, observed Church Paper Day in the Church on Oct. 21, and in the Church School on Nov. 4. The theme was "The Church Paper Versus the Secular Paper."

The Franklin and Marshall College football team defeated Swarthmore 22-0; Muhlenburg, 48-6; and Moravian, 58-0. The Ursinus team was held to a scoreless tie by Dickinson and Drexel, and tied with Muhlenburg, 7-7.

The Rev. Donald MacKenzie, D.D., Professor of Systematic Theology in Princeton Seminary, will lecture in the Arch Street Presbyterian Church on Thursday, Nov. 22, at 8 P. M., on the topic, "Reason and Reasons for the Faith That is in Us." The lecture is open to the public without charge.

Have you arranged for Men and Missions Sunday? The General Secretary of the Men and Missions Movement, Mr. Fred J. Michel, of Chicago, who was a pleasant caller in the "Messenger" office last week, states that 1,125 towns and cities have already arranged for the observance of this important day on Nov. 18. Have you fallen in line?

A union service for rededicating the recently rebuilt bell tower on Trinity

Church, Dalmatia, Pa., Rev. John C. Brumbach, pastor, was held Nov. 8, at 7:30 P. M., in charge of the local pastors and guest speakers represented by both congregations. Rev. W. Z. Artz, Elizabethville, Pa., spoke for the Lutheran congregation, and Rev. E. O. Butkofsky, Shamokin, spoke for the Reformed. The act of rededication was composed conjointly by the local pastors. The Dalmatia Church is a part of the Uniontown Charge.

St. Mary's Church, Silver Run, Md., Rev. Felix B. Peck, pastor, is entering enthusiastically into the Kingdom Roll Call. The Church School session and the morning worship is called off on the day of the canvass and the people urged to stay home and conduct a family worship during which time they are to consider their obligations to the Kingdom, and when the canvassers call they are asked to indicate that obligation on a pledge card. Three meetings of the 36 canvassers were held previous to the canvass; the last of these meetings was a complimentary banquet served by the Women's Bible Class to the canvassers and their wives. Rev. Dr. Scott R. Wagner, Hagerstown, was the speaker on this occasion.

Very successful Home-Coming Day services were celebrated in Christ Church, Lykens, Pa., Rev. Walter R. Hartzell, pastor, on Nov. 11. The preacher of the morning and afternoon was Dr. Paul S. Leinbach, of the "Messenger", and in the evening a former pastor, Rev. Luton M. Fetterolf, of Pottsville, filled the pulpit. Special music was furnished by the surprised choir, under the direction of Mr. Merle Copeland, and the floral decorations were beautiful. Vocal solos were rendered by Mrs. Ralph C. Day, of Millersburg; Mrs. Gobin Vallerechamp, of Penbrook, and Mr. Copeland. The Lykens community has been exceptionally hard hit by the depression, but under a consecrated leadership Christ Church has kept up its work and spirit in a remarkable way.

Old First Church, Philadelphia, Pa., Rev. G. H. Gebhardt, pastor, has had increase in attendances at both morning and evening services and at the mid-week prayer service, as well as in offerings this fall. After a restful vacation in the White Mountains of New Hampshire, the pastor

### THE REV. JULIUS VOLLPRECHT

Rev. Julius Vollprecht, 75, guest of the Home for the Aged, Lansdale, Philadelphia, died Oct. 11. He graduated from the Mission House in 1891.

### THE REV. J. D. MAEDER

Rev. J. D. Maeder, 76, a retired minister, died at his home in Salisbury, N. C., Nov. 4. He is survived by his wife, one daughter and two sons. A fuller account will be given later.

and his family returned to the work in September. The mid-week services are in charge of 6 organizations. The Sermon on the Mount has been studied for 2 months; the Parables of Jesus will be the topic for the next 3 months. Rev. David D. Baker, of Iraq, and Mr. Chas. M. LeGally, recently of Sendai, spoke on "Christian Education in the Reformed Church Abroad", on Nov. 4; both are fellow-alumni of Heidelberg College, with the pastor. Mrs. Gebhardt is the leader of the G. M. G., which shows increasing interest; the Guild served a supper on Nov. 8 to 75 young people of the Inter-racial Fellowship, a Philadelphia group of Negro and white youth. At the Fall Communion, 13 new members received a total of 132 accessions for the present pastorate of less than 3 years. First Church has united with 16 other English Reformed congregations of the city in the Kingdom Roll Call. Laymen of the congregation have given helpful appeals at each morning service. Average attendance of over 55% during fall. The Armistice Sunday night service included the presentation by the Players' Guild "The Unknown Soldier Speaks". Thankoffering service of the Missionary organizations to be held Nov. 25. The Every Member Canvass will be preceded by a "Chest of Josiah" service, when members will bring forward their subscriptions for 1935 voluntarily. The pastor is leading a discussion group on "Social and Economic Trends" under the city Council of Christian Education.

Sunday, Oct. 28, was observed as Church Paper Day at Mt. Hermon Church, Philadelphia, Pa., Rev. D. F. Singley, pastor. At the evening service copies of the Oct. 25th issue were distributed to the members and several of the sections were brought to the attention of the people. Dr. H. J. Christ, Wilson O. Wiggins and Ralph H. Ziegler as laymen spoke on "Issues in the German Church Struggle," "The Philosophy of Justus Timberline," and the Editorials respectively. Rev. Mr. Singley spoke of "What is New."

Mr. Paul F. Shuey, Edgewood, Pa., is kind enough to send the roster of the Evangelical and Reformed Churches as advertised in the Saturday "Pittsburgh Press." His letter was inspired by the recent editorial on our Philadelphia Churches which advocated the use of this opportunity in order to make known our congregations in the larger cities. The Pittsburgh list of 14 congregations is an impressive one and indicates that the 2 groups in our new denomination are cooperating finely. The ministers have also recently formed a combined ministerium.

The Fall Communions were well attended in all 3 Churches of the Coopersburg Charge, Dr. Wm. H. Cogley, pastor. At St. Paul's (Blue) Church those participating at the Communion service was largest in years; 18 accessions were made, 17 by confirmation and 1 by reprofession. At Zion's, 2 by confirmation and 1 by letter. At St. John's, a class of catechetical instruction is being conducted each Friday evening (a class of 10 having been confirmed at Easter), with confirmation at the coming Easter Communion. Offerings at the Fall Communions were good. Total accessions for the Charge for 1934 to date have been 37.

Christ Church, Annville, Pa., Rev. K. O. Spessard, pastor, will celebrate the 130th anniversary of the building of the first Church, the 30th anniversary of the present Church, and the 10th anniversary of the enlarged S. S. building, on Nov. 25, with Dr. J. R. Stein, a son of the congregation preaching in the morning, and Dr. Wm. F. DeLong, the former pastor, preaching in the evening. This congregation has paid in full the 3 contingent, the Ministerial Sustentation and Relief, the Beneficiary and the Home and Foreign Mission apportionments for the year. Miss Gertrude Hoy addressed the congregation Nov. 11, at the service for the ingathering of the Thank-Offering boxes.

The 400th anniversary of Luther's Translation of the Bible was fittingly observed Sunday evening, Nov. 4, in Salem Evangelical Church, Rochester, N. Y., Rev. Paul M. Schroeder, pastor, when 25 Evangelical and Reformed and United Lutheran congregations joined in their 3rd union Reformation, with sermon by Dr. Augustus Steimle, pastor, of the Lutheran Church of the Advent, New York City. Cooperating congregations from our fellowship included the following: Salem Evangelical, Rev. P. M. Schroeder, pastor; Trinity Evangelical, Rev. Carl Haass; St. Paul's Evangelical, Rev. Elmer Hofer; Christ Evangelical, Rev. Bernard Tapas; Emmanuel Reformed, Rev. Fred H. Diehm; Dewey Ave. Reformed, Rev. B. E. Kurkowski.

In St. Paul's Church, Selinsgrove, Pa., Rev. Earl G. Kline, pastor, Harvest Home services held Sept. 30. On Oct. 7, the Sunday Rally Day service was held when several members of the school gave short talks concerning "The Relation of the S. S. to the Church," "Why I Go to S. S.," and Dr. Peter Klinger, one of the oldest S. S. scholars in Snyder County, described in a most interesting manner a S. S. of his boyhood days, 71 years ago. Ae record attendance was present for the day. The Fall Communion, Oct. 14, was unusually large. On Oct. 21, a recognition S. S. service was held in honor of Mrs. I. M. Romig, who has had 50 years of service as a S. S. teacher. Mrs. Romig was presented with a basket of chrysanthemums. The pastor

preached a special sermon in recognition of all S. S. teachers.

Nov. 4 marked the 4th anniversary of the pastorate of Rev. Morgan A. Peters, at Grace Church, Mt. Carmel, Pa. In the morning Mr. Peters talked on "The Blessings of 4 Years." At 7 P. M. he conducted a most impressive service in memory of the deceased members during his ministry here. A -foot white cross was placed in the altar and thereon were placed 22 tinted green electric lights, one for each communicant or baptized member buried. (Rev. Mr. Peters presided at 14 other funerals who were not members.) At the Roll Call "The Angel of the Spirit" turned out a light. "The Spirit of Life" then passed a white carnation to "The Spirit of Immortality," who in turn placed them at the foot of the cross. There was a capacity house at this impressive service. Rev. Mr. Peters delivered a brief discourse on "The Silver Cord or the Broken Bowl."

#### A COMMENT FROM ONE OF THE LEADING MINISTERS OF OUR DENOMINATION

"Sometimes we stand so close to an object that we do not fully appreciate its beauty and its worth. A wider perspective is necessary, and this is sometimes furnished by the judgment of others.

"This is true concerning the beautiful new Book-room which the Board of Christian Education has now established in Miller Hall and which has been so well arranged by the untiring efforts of its genial manager, Mr. George W. Waidner. Of course, this Book-room serves Churches and individuals other than our own. Its fame is spreading.

"Recently a Presbyterian minister who is a frequent visitor in our book-room, said, 'You have the best religious book-store in the city. I love to come here. First of all, I can find what I want and then I appreciate the fine courtesy shown by the clerks and their anticipation of my wants and needs; and I go away absolutely satisfied.'

"That's real business efficiency and should not only make our Reformed Church people proud of the manager and workers, the up-to-dateness and inviting atmosphere of our book-room, but should make our own people want to come in and buy over our counters."

We trust that our readers within reach of the Schaff Building will avail themselves of the facilities so much appreciated by this faithful customer.

Why not patronize your own Book-store? Here you will find a fine assortment of Bibles, Books, Cards and Gifts for Christmas.

Mail or bring your order for any book published and we will supply the same at publisher's price, postpaid.

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Above the ordinary was the annual Home-Coming at Greenville, O., Rev. Edgar V. Loucks, pastor. The Church property was entirely renovated, even to a new roof, and these improvements served to awaken a wider interest; all bills are paid. On Oct. 26, the Darke Co. Farm Bureau held a Recognition dinner in the social hall; 300 were served in the Reformed Church and 125 in the M. E. Church across the street. Nearly 500 attended the program given in the Reformed Church; speakers from Washington, D. C., and

Columbus, with agents from many Ohio and Indiana counties. The East Zion Church had 3 men and St. Paul's 10, at the Annual Men's Congress at New Knoxville, O. St. Paul's annual Rally Day was full of the right spirit. Promotion exercises impressively rendered and the pastor gave a chalk talk. The quarterly Communion, Oct. 14, was gratifyingly supported.

The Kingdom Roll Call in Lehigh Classis is rapidly taking shape. Already 24 congregations have appointed their directors with several more preparing to do so. Sectional directors' meetings were held on Nov. 7 at Allentown, Grimsdale and Ashfield. These were well attended and reflected the interest in this united effort. This week letters are being sent out to pastors and directors by the M. and S. Committee offering further assistance, advice and encouragement. Every indication points toward successful results.

Following their outlined campaign of "Wider Fellowship", the Y. P.'s Group of St. John's Church, Germantown, O., Rev. Earl F. Schottke, pastor, entertained the group from the Farmersville Charge, Oct. 19. Both groups felt it was the most successful meeting they have had. The Prince of Peace Contest was conducted Nov. 3, under direction of Mr. Chas. Wade; 6 declamations were heard and Miss Erma Boyer was awarded the bronze medal. A teachers' training class is being conducted once a week by the pastor. In co-operation with Rev. A. O. Kuck, of Farmersville, St. John's will see the movies of the Winnebago Indian Mission on Nov. 18. Plans are being made to conduct the Kingdom Roll Call on Nov. 25.

The 3rd annual Y. P.'s Institute of Philadelphia Classis, of the Evangelical and Reformed Church, will be held at Ursinus College, Collegeville, Pa., Nov. 30. The theme will be "Christian Youth Fostering Christian Homes for a New World!" The program includes, 10 A. M., Registration; 10.30, worship led by Y. P. of Trinity, Norristown; 10.45, welcome to Ursinus by Prof. F. E. Sheeder; 10.50, address by Dr. Nevin C. Harner; 11.30, Discussion groups with Revs. Purd E. Deitz, Wm. Y. Gebhard, A. R. Tosh and R. E. Wilhelm and Mrs. Virginia W. Gould, as leaders; 12.30, luncheon; 1.30 P. M., "Reading and Research Hour," Rev. Edwin N. Faye, Jr.; 2.30, "Seeing Ursinus" with Prof. Sheeder; 3.30, Discussion groups; 4.30, reports and discussion in charge of Dr. Harner; 5 P. M., recreation; 6 P. M., supper; 8.00, Dramatized message, "What Men Live By", presented by St. Luke's Dramatic Club, Trappe, assisted by Pageanty Class of Ursinus, directed by Mrs. F. I. Sheeder; 9 P. M., "Covenant Circle," Benediction. Registration and meals, \$1 per person. All reservations must be reported to Prof. F. I. Sheeder, of Ursinus, by Nov. 27.

In St. John's Church, Gilbraltar, Pa., on Nov. 4, the 44th anniversary of the pastorate of the Rev. Dr. J. V. George in the Allegheny Charge, was fittingly celebrated. The speakers of the day were Rev. I. M. Beaver, in the morning; Rev. Ralph E. Starr, in the afternoon, and Rev. W. Scott Brendle, in the evening. The sermons were soul inspiring and greatly appreciated by the large audiences. Rev. John Dries, pastor of the Lutheran congregation, brought greetings in the evening. The music of the day by the home choir was of a high order. The edifice was beautifully decorated with plants and flowers, and the services were under the auspices of the C. E. Society and the Consistory. At the close of the services, Mr. Henry Overholtzer, president of the society and a member of the Consistory, presented the pastor with a purse in recognition of his long service and as a token of the love and esteem in which he is held by the congregation. Dinner and supper were served in the Church vestibule and all the congregations of the charge were well represented at the services.

During the week of special services of rededication of Trinity Church, Manchester, Md., Rev. Dr. John S. Hollenbach, pastor, Mrs. Ferdinand Dieffenbach, Westminster, Md., mother of Rev. Dr. Albert C. Dieffenbach, will bring reminiscences during a program under the auspices of the Willing Workers' Aid Society, Nov. 19. Mrs. Dieffenbach is a former member and the only surviving member who was a member at the time of the erection of the present edifice. At the same service, Mrs. Viola R. Master, a daughter of Dr. Wm. Rupp, a former pastor of the Church, and widow of the Rev. D. E. Master, will also speak. At the service in charge of the C. E. Society on Nov. 19, the address will be delivered by Rev. Howard L. Wink, pastor of the Boalsburg, Pa., charge and a native of Manchester. Mrs. Elmer Gentz, of St. David's congregation, near Hanover, Pa., spoke at the Thank Offering service of the G. M. G. of Trinity, on Nov. 11.

Rally Day was observed in Shiloh Church, Danville, Pa., Rev. Clark W. Heller, pastor, on Oct. 28; attendance over 400; offering, \$1,931; addresses made by the General Supt., Mr. Fred W. Diehl, and the pastor. On Sept. 30, 55 boys and girls were promoted in the Church School. On Oct. 18 and 19, one of the ladies' classes, Mrs. F. W. Diehl, teacher, presented their annual play. The cast, augmented by other school members, was directed by Mrs. C. W. Heller and Captain A. L. Wintersteen. Oct. 4 a group from the Shamokin Y. W. C. A. presented the drama "Follow Thou Me," sponsored by the men's class taught by Mr. C. C. Ritter. The Ladies' Aid, Mrs. D. N. Dieffenbacher, president, again greatly reduced the debt on the parsonage. 81 attended the Classical Conference of the lower district of Wyoming Classis in Shiloh. This Church is uniting in an evangelistic campaign with 7 other Churches of the town, Dr. Allen C. Shue, of the M. E. Church, the evangelist. The W. M. S., Mrs. Jos. Geringer, president, has been active in attending Classical conferences. An all day meeting of the Society was held Nov. 7, at the parsonage, with a covered dish supper, when the study of "Orientals in America" was completed. Well attended Communion and Harvest Home services were held in the 3 Churches of the Danville Charge, including Mausdale and Ridgeville. About 300 quarts of fruit and vegetables were donated by the charge to Bethany Home.

The 85th anniversary of St. John's Reformed and Lutheran Church of Mickleys, Lehigh County, Pa., Rev. B. M. Werkheiser and Rev. H. T. Sell, pastors, was observed on Sunday, Nov. 4. In the morning the sermon was preached by Dr. E. E. Kresge, of F. and M. College. In the afternoon, greetings were extended by Rev. F. D. Slifer, president of Lehigh Classis, and Rev. C. C. Snyder, president of Allentown Conference. Five minute addresses were delivered by Rev. J. F. Lambert, D.D., and Revs. T. R. Brendle, E. S. Kidd, G. J. Laubach, Waldemar Buch, John L. Guth, H. F. Gohn, Wilmer H. Long, and R. J. Urffer. The music was furnished by the choirs of Trinity Church, Coplay, and Christ Church, Shoenersville. In the evening, the sermon was preached by Rev. J. J. Schindel, D.D., of Philadelphia, former pastor of the Lutheran congregation. St. John's Choir, under the direction of Mr. A. L. Held, had charge of the music for the morning and evening services. In spite of inclement weather, the total attendance for the day was 1,307. The offerings of the day were sufficient to free the Church of all indebtedness. The Mite Society furnished meals to about 500 persons. About 50 baskets of flowers were presented in memory of departed pastors and members. On Oct. 19, Rev. B. M. Werkheiser confirmed a class of 29 young people in Mickleys Church. This was the largest confirmation class in 16 years. At this service, the members of the class presented a beautiful baptismal

bowl to the pastor, for use in the parsonage; and at the anniversary services, they presented a basket of beautiful flowers in honor of the pastor and his wife. The attendance at Holy Communion this fall was the largest during the present pastorate.

About 1,000 people attended the Union Reformation Service held by the 26 Churches of the Evangelical and Reformed Church at Pittsburgh, Pa., at the Alvin Theatre on the evening of Sunday, Oct. 28. This is the third time these Churches have combined in a union service. It was rather unique to find the names of the 26 Churches listed without any denominational designation. Apparently, the united Church is already functioning in Pittsburgh, not only in occasional convocations but in the fine spirit of amity and brotherhood so characteristic of this union. A massed choir of 200 voices led the spirited singing of Reformation Hymns and under the direction of Prof. George Hedwig in the finest rhythm and emphony they sang, "The Heavens are Telling" from Haydn's Creation and "Hallelujah" from "the Mount of Olives" by Beethoven. Professor Milton T. Pickles, organist of Grace Church, presided at the organ. The invocation was given by the Rev. F. H. Willkens; the Scripture read by the Rev. Paul Stocker; the beautiful prayer spoken by the Rev. E. Roy Corman; the announcement made by the Rev. D. D. Hempelman, and the offertory prayer by the Rev. W. A. Bomhard. The speaker was introduced by the Rev. Karl A. Stein, D.D., and the benediction spoken by the Rev. A. J. Herman. As one layman stated "One could hardly tell the difference between the denominational affiliation of pastor and people." "Imperative Needs of Present-day Protestantism" was the subject of the address, delivered by Dr. John M. G. Darms of Philadelphia, Pa. In such a spiritual, historic gathering there is no thought of divisions, that need be healed, but only of a soul union which is vitally strengthened and a faith which is continuously energized. We commend the pastors of these Churches in Pittsburgh for setting such a fine example of unity and effective co-operation to the whole Church.

In St. John's, Phoenixville, Pa., Rev. A. A. Hartman, pastor, the Rally Day brought out 376 with a special envelope offering of \$155; Dr. C. A. Hauser, speaker. Canned fruit and vegetables were brought on Harvest Home, Sept. 30, and then divided between the Reformed Home for the Aged, Wyncote, and Bethany Orphans' Home. The Holy Communion Oct. 7 was one of the best in attendance held. Also on that day a Recognition to the S. S. teachers was held. They grouped at the chancel rail when their names were called, listened to remarks of a complimentary nature and had a prayer together, then each one was given a beautiful deep red Hollywood rose. This fall there have been 2 weddings, 3 funerals, and 3 infant baptisms. Reformation Sunday was observed with a historic sermon and the singing of a hymn composed by Wm. E. Bushong in commemoration of the merger with the Evangelical Synod. Oct 21 was Church Paper Day. The evening services are in charge of organizations and groups. They have all parts except the sermon and benediction, which the pastor takes. This has helped the attendance. The congregation is looking forward to a successful Kingdom Roll Call Dec. 2. Thank-offering service of the W. M. S. to be held Nov. 25. This organization, Mrs. Bertha Rober, president, has sent a barrel and a box of clothing and other useful articles to the Winnebago Indians. The 3 C. E. Societies are active. So are the Boy and Girl Scout Troops. The former will observe its 15th anniversary with a turkey banquet Monday evening, Dec. 3. The men of the congregation have begun monthly "Men Fellowship Nights", in which they come together for a short program, then play games and have eats.

Services for the purpose of dedicating new stained glass windows and other interior furnishing and renovations were held in Christ Union Church, Fountain (near Hegins), Pa., Oct. 7, 8 and 9. On Sunday morning the Sunday School, under the leadership of the superintendents, Mr. Lloyd Hauck and Mrs. Martha Shadle, had its most enthusiastic and inspiring session of the year, with an attendance that equalled exactly the number on the roll, 117. This was followed by a worship service with an appropriate sermon by the pastor, the Rev. Herman J. Naftzinger, on the subject of "Christ the Light of the World." The music at this service was furnished by the choir from Friedens Church, Hegins, the singers, as always, giving a very good account of themselves. The afternoon session was marked by a very thoughtful and impressive sermon on the theme of "Beauty and Strength in the Sanctuary" by the Rev. Walter R. Hartzell, Lykens, Pa., president of East Susquehanna Classis. Music was furnished by a junior choir, from the congregation, under the direction of Prof. Haage of Pottsville, and Miss Mildred Savidge, pianist of Christ congregation. The symbolism of the medallions and emblems on the new windows were very beautifully explained to the congregation by the Rev. Carl H. Moyer. The evening service, at which the windows and two new flags (an American flag and a Christian flag) were formally dedicated by Pastors Naftzinger and Moyer, was featured with a stirring sermon by the Rev. G. H. Bechtold, D.D., secretary of the Board of Inner Missions of the United Lutheran Church, who spoke on the topic of "The Christian Life and Church a Wonder to Many." The music at this service was rendered by the choir of Friedens Lutheran Church, Hegins. The Church was very appropriately and artistically decorated with a profuse display of all the flowers in season, especially dahlias. Admiration was expressed from numerous sources concerning the arrangement of the bouquets and the intelligent blending of colors, all of which contributed to the worshipful atmosphere. On Monday evening greetings were brought in an engaging manner by the Rev. H. M. Mentzer, U. B. Church; the Rev. Harry W. Mengle, Evangelical Church; the Rev. C. F. Helwig, Church of God; all of them representing the West End Ministerial Association, Hegins, Pa. The messages of the local pastors were most encouraging and very well received. The Tuesday evening service was in charge of the Sunday School. An able and moving address was delivered by Prof. E. B. Moore of Joliet, president of the Schuylkill Co. S. S. Association. The Mahontongo Valley Chorus, an organization of the Line Mountain Charge, the Rev. James E. Bean, pastor, rendered music in their inspiring fashion. The total attendance at the three days' services was 607. In all fairness to the Sunday School of Christ Church, it must be said that most of the credit for the enthusiasm and energy needed for this achievement goes to that organization. May God bless these faithful workers and continue to prosper Christ Church!

Because of requests constantly coming to it the American Bible Society must be prepared to furnish Scriptures annually in more than 175 languages.

#### SUNDAY SCHOOL INSTALLATION SERVICE

(The "Messenger" is glad to pass on this service of installation prepared by the Rev. William E. Troup, of Goss Memorial Church, Akron, O.)

Mr. \_\_\_\_\_, you have been chosen as Superintendent of this Sunday School. We believe that you have been divinely called to this work. To you is given the sacred responsibility of leading and inspiring these officers and teachers in their dealing with precious human souls. Your task will require much time, thought, prayer, and hard work if it is to be well done. Dr. Joseph Clark once said, "A Sunday School

Superintendent should be a manly Christian man, one whom children love, girls admire, boys and young men revere, women honor, and men respect. A man of pure thought, clean life, and holy living." We believe this Sunday School has chosen just that sort of man for its chief executive. May the Lord abundantly bless you as you head this great organization during 1934.

Dear Officers and Superintendents, you also have been duly elected and as divinely called to your respective offices as the General Superintendent to his. Yours should be as much lives of prayer, devotion, and uninterrupted fellowship with God as his. Yours also should be good examples of piety and right living. You should be eyes, ears, hands and feet to him. Upon your co-operation and assistance depends largely his success and ultimately the success of the whole Sunday School. Some of you have special obligations to the whole school; while the rest have been elected to particularly specialized tasks. Every such labor is important. Not one office can be neglected without impairment of the efficiency of the whole.

Do you, in the presence of God and this congregation, promise that you will faithfully execute the duties of your several offices to the best of your ability? If so, each one answer, "I so promise, God being my Helper."

The office of a teacher of the Word is one of the most responsible positions that mortals can occupy. His seat before his class is loftier than a throne. It is an office that an angel might covet. A teacher of the Word of God in the Sunday School, therefore, should regard his office as being one of divine and not human appointment. In accepting its solemn responsibilities let him remember that he is called of God to the work. In view of the tremendous responsibility and the solemnity of the task, the Sunday School Board has adopted the following Statement of Faith, to which all its teachers must subscribe:

1. I believe that the Bible, both the Old Testament and the New Testament, is the Word of God, is given by inspiration of God, and is without error in its original manuscripts.
2. I believe in one God eternally existing in three persons—Father, Son, and Holy Spirit.
3. I believe in the perfect Deity, as well as the perfect Humanity, of our Lord Jesus Christ.
4. I believe in the Personality and Deity of the Holy Spirit.
5. I believe in the personality of Satan.
6. I believe that man was created in the image of God, that because of sin he is a lost creature, and that "Except a man be born again he cannot see the Kingdom of God."
7. I believe that the only and all-sufficient means of salvation is through the substitutionary sacrifice of Christ on the Cross.
8. I believe that God calls every believer to a life of implicit faith, faithful witnessing, and holy living.
9. Trusting in the Lord Jesus Christ for strength, I shall make the motto of my life and teaching: "To know Christ and Make Him Known."

Let every officer of the Church and every officer and teacher of the Sunday School who can conscientiously subscribe to this Statement of Faith, raise his right hand and say: "Yes, Lord, I believe."

To the teachers of the Beginners, Primaries, and Juniors is committed the teaching and training of the younger children, who are coming to understand and know a Heavenly Father who loves and cares for them, and that their wills can be made one with His will. It is an exceedingly important age and the whole of their lives together with eternity hinges on the bend which the twig is given during these years.

To the teachers of the Intermediates, Seniors, and Young People is given the

guiding and the keeping of those who are coming into young manhood and young womanhood. It is the day of decisions for life—life ideals, life faith, life vocations, life companions. Before this period closes almost every one will have answered the question whether the Lord shall have His way in his life or be denied it. Many of the answers are determined by your teaching and your life.

The teachers of Adults are chosen to teach and guide those who would be led in the things of God and His service. Decision time is almost past and habits are fairly well settled. It is your privilege of leading men and women of God to sublimer heights of vision and joy, and to broad valleys of service.

I charge all of you officers and teachers, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." "Fight the good fight of faith, lay hold of eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses." "Quit you like men, be strong." "The Lord bless thee, and keep thee: The Lord make His face shine upon thee, and be gracious unto thee: The Lord lift up His countenance upon thee, and give thee peace."

The officers and teachers have now been publicly set apart to their respective offices. But their task is the task of the whole Sunday School. We all must share it together. As many as will here and now dedicate and rededicate themselves to the work of the Goss Memorial Reformed Church and Sunday School, and will promise to support your pastor, officers and teachers by your presence, your prayers, and your loyal co-operation—please signify your intention by rising to your feet.

Prayer.  
Hymn, "Take My Life"—No 193.

#### THE COMMITTEE ON CONSTITUTION AND CHARTER FOR THE EVANGELICAL AND REFORMED CHURCH

This committee chosen by the General Synod last June, met at Cleveland, O., on Oct. 25. Fifteen of the 17 members were in attendance. Dr. Charles E. Schaeffer was elected chairman, Dr. F. Frankenfeld, vice-chairman, and Dr. William E. Lampe, secretary.

The Evangelical Synod and the Reformed Church united on the basis of mutual confidence and love without a creedal statement or Constitution. The "Plan of Union" and the Constitutions of the two former Churches are to govern us until a new Constitution has been adopted.

Every pastor or member of the Evangelical and Reformed Church would have been pleased to hear the discussions and to note the spirit in which everything was done. There was no previously prepared order of business, and no man or group of men came with the purpose of having any particular item adopted. There was, however, a most serious discussion of many important questions, but no final conclusion on any point was reached at this stage.

The committee intends to keep the Church fully informed of developments and invites all interested parties or groups to send to it communications or suggestions. These should be clear, definite statements pertaining to the Constitution, the By-Laws, or the Charter.

The committee fully recognizes the differences in government of the two former Churches. A tentative outline of a Constitution was discussed, and the committee VOTED to subdivide the work among four committees which were appointed as follows:

I. Charter, Constitution and By-Laws (Legal Aspects and Arrangement): Reuben A. Butz, Esq., Convener, Wm. C. Hazelbeck, Esq., H. W. Schultheis, Esq., D. I. Prugh, Esq., John W. Mueller, Esq.

II. Membership, Congregations, Congregational Judicators: Rev. F. Frankenfeld, LL.D., Convener, Rev. Paul J. Dun-

dore, Ph.D., Rev. H. W. Dinkmeyer, Rev. E. F. Hoffmeier, D.D.

III. Organization and Administration—or Denominational Judicators: Rev. Gerhard W. Grauer, Convener, Rev. Charles E. Schaeffer, D.D., Rev. Arno E. Klick, Rev. William E. Lampe, Ph.D.

IV. Preamble, Doctrine and Worship: Rev. George W. Richards, D.D., Convener, Rev. Theodore F. Herman, D.D., Rev. F. R. Schreiber, Rev. Paul Grosshuesch, D.D., John W. Mueller, Esq.

All these committees will hold meetings in the near future, before the entire committee meets again in February.

The overtures sent to the General Synod and referred by it to this committee and a number of other communications were referred to the four sub-committees. The work is now well under way and the committee bespeaks the interest, help, and prayerful support of the entire membership of the Evangelical and Reformed Church.

William E. Lampe, Secretary.

#### AT CAVETOWN, MD.

For the first time in more than a century of its existence the congregation at Cavetown, Maryland, was called to mourn the death of a pastor in the active work of the ministry, Rev. J. Stewart Hartman, who came to the Cavetown Charge in 1917, and for more than 17 years was the efficient pastor.

The first or preliminary meeting looking to the building of a house of worship was held in 1826. The building was planned and began under the pastorate of Rev. Henry Kroh, and dedicated by Rev. J. Casper Bucher in 1828. The first Communion of which there is a record, was held Nov. 23, 1828. The charge has had 11 pastors during all the years.

The writer enjoyed the privilege of serving the charge from 1902 to 1906. From time to time he makes a pilgrimage to the home where he was born and reared. On Nov. 4 he was, at the request of the consistory, the guest preacher. It was to him a home-going, a joyous season, yet tinged with sadness because of the recent death of the pastor. Many changes have taken place in the congregation since he ministered to the people. Many new faces greeted him as he stood in the pulpit and looked over those in the pews. Some familiar faces were there; but, by far, the greater part were strange to him, especially the younger members. Many are the children of former members to whom he ministered.

It was Communion Sunday. A large congregation assembled for this service; they came to express their loyalty and devotion to the teaching of their deceased pastor, and to receive the comfort and consolation in our beautiful and comforting Communion service. They came reverently to the Table of the Lord to partake of the elements representing the broken body and shed blood of their Lord and Saviour Jesus Christ, that their spiritual life might be fed and nourished. Joy and sorrow were mingled in the service, but the keynote was joy. Their pastor was gone from their midst, but the hope of a glorious reunion in the Heavenly Kingdom sustained them.

Rev. Mr. Hartman was a tried and loyal preacher of the Gospel of Jesus Christ. For more than 17 years he served the people of the Cavetown Charge in quiet simplicity, with a heart full of love toward all men; he was earnest in his work for the Kingdom and the things of the Kingdom, and performed all the duties of his ministry with fidelity. His going was sudden. His work was done, and God took him. He has left an influence for good upon the members of the charge and the people of the community that will continue with them. "To live in the hearts we leave behind is not to die."

"How beautiful it is for a man to die upon the walls of Zion;  
To be called, like a watch-worn weary sentinel,  
To put his armor off and rest in Heaven."

—C. A. S.



Miss Rosa E. Ziegler, Editor,  
440 N. 7th St., Lebanon, Pa.

**Millions Have Never Heard**—That millions in the Orient today have never heard the Gospel was truly confirmed by Mr. and Mrs. David Miller, of Allentown, as they recently traveled through much of the Orient. The Millers saw that the missionary task is far from finished and the simple truth holds that "Seeing is believing". The Millers say definitely, "Really we should send out more missionaries."

**Morioka Church Goes to Self-support**—The Morioka Church of North Japan has recently gone to self-support, the first self-supporting Church in its district. The Church members now have taken over the support of the pastor and the Church expenses. This has been done at great sacrifice on the part of the resident members. Yet Rev. Gilbert Schroer, our missionary at Morioka, is confident that if Rev. Mr. Tsuchida, its pastor, is blessed with health and strength, he will be able to lead this Church to become a strong congregation. It is very difficult to realize the problems that are involved in bringing a Church to self-support in a land where Shintoism and Buddhism dominate. Many of these Church members are first generation Christians and must suffer much persecution and derision in their homes, where they are perhaps the only Christians. We have reasons for rejoicing when a congregation feels strong enough to launch out for itself and become self-supporting and independent.

**Vacation of Missionaries**—Two of our devoted missionary teachers in Miyagi College, Miss Mary Hoffman and Miss Harriet Smith, spent their summer vacation visiting missionaries and their work in Korea, a neighboring country to Japan. Miss Smith writes: "Oh, the trip was so enjoyable and so worth while. We spent a week up in the mountains of Southern Korea with a group of missionaries. Everyone was so friendly and the view and wild flowers were so beautiful that we could not help but enjoy ourselves. We

gained much inspiration and information by meeting and talking with these missionaries, and we learned to see their problems and to appreciate the Koreans and to understand their country. Before returning to Japan proper we went up to Keijo (Seoul) and to the Diamond Mountain (Kongo San)."

I wish I could show you the little white fish (dried) eyes and all, which Miss Smith enclosed in her letter and which the Japanese love to eat for breakfast. Also, I'd like you to see the snapshot she enclosed, showing the beautiful mountains of Japan.

**Workers' Conference and Fall Meeting, W. M. S. of Lebanon Classis.** On Saturday, Nov. 3, 265 women and girls of Lebanon Classis met in the Historic Hain's Church, Wernersville, situated on the top of a hill overlooking the beautiful Lebanon Valley. Every Classical Officer and Departmental Secretary was in attendance and all took an active part in carrying out the day's program. All local Presidents were also in attendance except one. We were real proud of the 3 societies that had 100 per cent of their Cabinet members present. These Societies were: Grace, Avon; Templeman, Remont; and the Y. W. M. S. of St. Mark's, Lebanon. Mrs. H. J. Miller of Womelsdorf gave a brief talk on our Obligations to the Missionary Home at Lancaster. Miss Ruth Heinmiller, the General Synodical representative, stressed prayer as an asset to the development of a finer missionary spirit in our Societies. She also introduced the Worker's Conferences. The Worker's Conferences were carried on very efficiently and everyone received much benefit from them and also from the "Findings" of these Conferences given by each Department scribe at the afternoon session. Two new organizations were recognized: a Y. W. M. S. of Schaefferstown—a real graduated Guild, and a Mission Band of Remont. Our other outstanding feature of the day was an address by our Miss Minerva Weil, evangelistic missionary home on furlough from Shenchow, China.

**Workers' Conference, Allegheny Classis.** The Workers' Conference for the Pittsburgh District of Allegheny Classis was held in Grace Church, Pittsburgh, Pa., Oct. 23, 1934. 39 members were present to take part in the discussions. Classical Departmental Secretaries conferred with the local secretaries. Miss Greta Hinkle, Secy. of Literature of the W. M. S. G. S.

and Editor of the W. M. S. section of the "Outlook of Missions", gave a most inspiring address on "Fellowship with Christ."

**Fifteenth Anniversary.** The G. M. G. of St. Mark's Church, Lebanon, celebrated the 15th anniversary of its organization, Nov. 1, 1934, in the Church of which Rev. H. J. Herber is the pastor. The Guilds of the 4 other Churches in Lebanon were invited to participate, each Guild taking an active part on the program either in music or by bringing greetings. A historic sketch about the work of this Guild during the past 15 years was given by Miss Rosa E. Ziegler, the Counsellor and organizer. Our guest speaker was Miss Ruth Heinmiller, Gen. Secy. of Girls' Guilds from Cleveland, O. Greetings were brought by Rev. Mr. Herber, Miss Olean Hartz from the First Reformed Guild, Miss Eva Kline from the Avon Guild, Mrs. Sara Brubaker from the W. M. S. of St. Mark's, and Miss Elsie Donbach from the Friendship Missionary Circle of St. Mark's.

**The Buchers Return to China.** Missionary J. Frank Bucher and his wife and son John are on their way back into the interior of China, traveling over bandit-infested waterways to remain for at least 5 years, far away from civilization as we know it. The Buchers sailed from Seattle, Sept. 23, touching a few ports in Japan and arriving in a Chinese port 14 days later. From the Chinese seacoast they travel up the Yangtze River, across Tung Ting Lake and up the Yuen River, making the entire journey into the province of Hunan and the town of Shenchow, by boat. As they travel, the Buchers expect to change boats about 4 times and each time the boat on which they embark will be smaller than the previous one. The missionaries must always carry with them their own food supplies and bedding. One of the boats must weather the rapids of the treacherous Yuen, and is pulled across the rapids by men on the river banks. At times the water will have fallen, so that the Buchers will be compelled to walk several miles to get another boat. The Buchers were honored at a farewell reception given in St. Peter's Church, Lancaster, shortly before they left Lancaster. President G. W. Richards and Prof. Nevin C. Harner of the Religious Education Department of the Seminary gave brief addresses, and a number of other friends brought farewell greetings and best wishes for a safe journey to the Orient.

## HOME AND YOUNG FOLKS

### Children's Corner

By Alliene De Chant Seltzer

If you knew that a minister, his wife and little children were suffering, you'd want to help them, wouldn't you? Using oil lamps because their electricity was cut off; the mother getting a job; life insurance policies gone; deep in debt, with no money for clothes for the children, not to even breathe of an occasional movie, lollipops or a double-decker ice cream cone. These hungry, deep-in-debt folks are home missionaries and there are 150 of them, and the money our Board of Home Missions owes them, is \$125,000. We can help. Last Sunday was Home-Missions-Dollar-Day in all our Churches, when everybody was given an envelope. At each meal,

during November, we're asked to put a penny in that envelope, and a dime on Thanksgiving Day, thus giving during the whole month, one dollar, every cent of which will help to pay those salaries-long-over-due. Let's help to see, therefore, that every envelope in our Church, is filled, and then picture to ourselves how happy our 150 home missionaries will feel when they receive a letter from the Home Mission Board saying "Enclosed please find check for . . ." And how much better each home missionary will serve when his mind and heart are freed from worry. Nor will we stop remembering our 150 home missionaries on November 30, for we'll see that the benevolence side of the Church envelopes in our home, is filled each Sunday, for some of that money helps our missionaries here and across the seas, and it is the steady, every-Sunday giving that helps most. Perhaps you'd like to ask our Dr. Charles E. Schaeffer, secretary of our

Home Mission Board, Schaff Building, 1505 Race Street, Philadelphia, for the name and address of our neediest missionaries among the Japanese, the Winnebago Indians, the Hungarians and in every Synod of our Church, to whom a check or a Christmas box would be a Godsend. P. S. The wife of one of our missionaries in Canada, melts snow for her dishwater and the washing of clothes.

It was Anthony's first ride in a railway train, and the succession of wonders reduced him to a state of hysterical astonishment. The train rounded a slight bend and, with a shriek of its whistle, plunged into a tunnel. There were gasps of surprise from the corner where Anthony was kneeling. Suddenly the train rushed into broad daylight again, and a small voice was lifted in wonder.

"It's tomorrow!" exclaimed the small boy.

## Home Education

"The Child's First School is the Family"  
—Froebel

### FROM FRIGHT TO FROLIC

Janet Wood

Gayle Wilcox was a happy-go-lucky midget, 3 years old. Her parents were young, she was the only child, and the 3 of them lived very comfortably in a small white bungalow, set well back from the street, above a high green terrace.

Down the block were other bungalows, above other high green terraces. And, as each of these sheltered from two to five children, there were always plenty of boys and girls in the neighborhood. Gayle had never played with them much, however, on account of the high terraces. Several of the smaller children had been brought across yards, by their mothers, to play; but the older ones she knew only by sight.

Fortunate indeed, though, that she knew them by sight! For a time was coming when she was to meet several of them in a most disconcerting way.

It happened just at dusk, on Hallowe'en. Mrs. Wilcox was busy in the kitchen. Gayle had done her little part of the table-setting—knives, forks, spoons, and her own pink enameled cup. She was now sitting on the floor, under the big lamp, coloring pictures and listening for the sound of her daddy's footsteps.

Suddenly there was a clatter of shoes on the front porch, a loud knocking, a louder ringing of the bell; then voices, and suppressed giggles. Mother knew at once what it meant, and flew to open the door. But Gayle was there before her, her hand on the knob, her little face alight with joy; for to her this was only another of Daddy's jokes. She stood in front of her mother, as the door swung back.

What a surprise was there! Outside, in the twilight of the porch, stood a group of the strangest creatures. All in white, they were, with the most frightful faces. And all carried noise-makers—the clacking, squawking and braying of them filled the air.

Gayle shrank back against her mother, shut her eyes, clinched her tiny fists, opened her mouth, and let out scream after scream. Her mother snatched her up, regretting that she had not warned her child, and, holding her close, spoke with brisk friendliness to the children outside. "Take off your masks, will you, children? Come into the light. I want Gayle to see who you are."

With a great pulling off of masks, the children came in. Suddenly vanished the Negro, the Chinaman, the dog-faced boy, the Irishman with the enormous nose; and in their places appeared the tousled heads of the boys and girls Gayle had seen often, along her own block.

"Look, dear!" cried her mother. "See! It's only Billy and Pat and the two Jeans and Laura and Delbert and little Junior."

Gayle's screams ceased. A tremulous smile came out and quirked the corners of her mouth. Her mother gave her a squeeze, whispering something. Gayle slid to the floor, and ran to another room. When she came back, she carried a basket of Hallowe'en favors.

It was just a party, after that. Gayle tried all the noise-makers. Brave Mother even put on a mask. And everybody shouted and jumped up and down for joy.

But it was all over when Father arrived, ten minutes later. Nothing was left but the exciting story.

And yet Mrs. Wilcox was not satisfied. After dinner, while "the ladies" of the household washed the dishes, Father was sent to the drug store for a mask. And then, with much merriment, Gayle was pinned into a sheet and taken to call on Grandmother and Grandfather.

You would have thought those two had never before seen a Hallowe'en sprite,

either. Grandmother came to the door; and, really, she nearly refused to let them in. But Grandfather was the funniest. He was so scared that Gayle felt almost sorry for him. And then, when the mask came off, he was so surprised.

Gayle went home skipping with delight.

And next year, when Hallowe'en came again, Mother did not forget. She made a gay little pajama costume from an inexpensive piece of print, and Gayle was taken on a round of surprise visits. You may be sure she will never be frightened at Hallowe'en again.

"During the depression, the kindergarten should be guarded as much as other essential features of the educational program. It is not simply a 'prosperity' frill."—Grady Gammage, President, Arizona State Teachers College, Tempe.

If there is no kindergarten in your public school, why not write to the National Kindergarten Association, 8 W. Fortieth St., New York City? Information and literature will be sent free of charge.

Grouchy Husband (after enjoying two helpings of dessert): "What sort of pudding is this, Florence?"

Florence: "It's bread pudding, Edward."

Husband: "You know I don't like bread pudding and yet you insist on running it in on me every little while."

### DR. D. B. SCHNEIDER AND HIS STEWARDSHIP IN JAPAN

1934 Stewardship Essay and Poster Contest. Group B—Third Prize. Miss Mary Virginia Ernest, Bethlehem, Pa.

Dr. Schneider, our oldest missionary in point of service in Japan, is an outstanding figure of our Church. A native of our own state of Pennsylvania, he has represented our people in the foreign missionary field for over 50 years. He has not only kept the faith entrusted to him by our Reformed Church under almost insurmountable difficulties in Japan, but is using all his reserve faith and judgment in carrying on his work in this dark hour of both spiritual and national depression.

Dr. Schneider is not only held high in the estimation of the people in our home land, but has achieved great honor from the Emperor of Japan for his services to that country as an educator and friend. He has taken over the work Dr. Hoy started, of building up the North Japan College, which is doing such wonderful work among the young men of Japan, whether Christian or not. When a school is known to have given regular Bible instruction through its entire course and at least 50 per cent of the students have become Christians, we can easily recognize a good steward must be at the head of such a school. What joy it must give him to see the fruits of his labors in terms of Christian lives!

Then, too, possibly his leadership has borne such wonderful results because of his love for the Japanese people. He has lived and worked among them so long that he looks and possibly thinks as they would think and does not consider them any more foreign than they think him. They know that whatever they ask of him he will do gladly, if at all possible. What a wonderful friend he must be to have earned a nickname like "the leadpencil".

Several years ago when a committee of men were sent to Japan to study the mission field, one of them asked the Governor of the Tokyo district whether they would

like to have more missionaries sent to them. The Governor replied, "If you can send us more like Dr. Schneider, you can send as many as you like."

Dr. Schneider must render an account of his stewardship not only as to money with which to keep North Japan College functioning, but also as to the morale of the teachers and pupils, possibly of his own family, and also to keep faith with the Japanese government, with whom he had entered into a contract and now which seems impossible to fulfill. But we know that there is a readiness "to will" and so with God's help there will be a "performance" and the burden become lessened.

In these days when the salaries of people in all walks of life are cut and missionaries possibly are getting the brunt to bear with no funds for themselves or their schools, Dr. Schneider, we may know, does not falter but possibly spends more time alone with God, as Christ did, in the Garden of Olives, receiving the comfort and wisdom necessary to carry on.

Dr. Schneider has lived among the Japanese and set such a noble example for them to follow that even the government officials recognize his worth to their people and government. Dr. Schneider has done what we are told to do in I Peter—"As every man had received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." He surely is a "Doer of God's Word" and is rendering a splendid account of his stewardship.

Dr. Schneider's stewardship does not end with his work in Japan but reaches back to our country again. In San Francisco, the Japanese have erected a fine new Y. M. C. A. building, through the efforts of a North Japan College man who serves as its secretary. We also have several Japanese Churches in California whose ministers have come from this same college. To be able to imbue young men of another race with the faith, courage, and spirituality necessary to live a life of such service is rendering the highest type of stewardship.

What self-denial and suffering in seeing his dear ones or some of these friends do without comforts which they might have had if here in their own land, were not even considered by Dr. Schneider. He was about "His Father's Business" and he carried on to the best of his ability.

If we do our part by giving of our means to his work and telling others about the necessity of sharing the gifts bestowed upon us, we will be aiding a little in Dr. Schneider's work and helping him to render a greater account of his stewardship. "Freely ye have received, freely give" is meant for now as much as at any time.

An insurance man walked into a lunch room and, taking his place on one of the vacant stools, ordered bread and milk.

The fellow sitting on the next stool asked: "On a diet?"

"No; commission."

## Junior Sermon

By the Rev. Thomas Wilson Dickert, D.D.

### TRIBUTES TO DANIEL BOONE

Text, I Corinthians 3:8, "Each shall receive his own reward according to his own labor."

The 200th anniversary of the birth of Daniel Boone was widely observed and properly celebrated. The five or six states through which he travelled, in which he labored and hunted, and in which he made his abode from time to time, all had their celebrations in his honor.

The Historical Society of Berks County made a pilgrimage to his birthplace, near Reading, Pa., and held a banquet in his honor at which eloquent addresses were

### THE PASTOR SAYS:

By John Andrew Holmes

The gold cross is an emblem of humility which is much affected by ministers who do not have Phi Beta Kappa keys.

made, paying tribute to his worth and achievements. Judge Samuel M. Wilson, of Lexington, Kentucky, chairman of the Boone Bicentennial Commission of Kentucky, was the principal speaker of the occasion, holding the rapt attention of the audience for almost an hour as he poured forth the eloquence which is characteristic of the southern orator. He brought forth many interesting facts from the life and career of this great pioneer. He described Daniel Boone as a man second only to George Washington in his influence upon the early history of our nation.

Among other things Judge Wilson said, "Pennsylvania never had a more renowned native son. Daniel Boone is today a character of world-wide fame. His career is as well known to the world at large as leading events in the lives of Washington and Lincoln. His history was published before that of the 'Father of his country.' Your county has not produced a greater man. I'll tell all the world that Daniel Boone was born in Berks. Your county has his birthplace, the home of his ancestors, and the meeting house where they worshiped, all saved to the memory of the man we honor tonight. By establishing an exclusive memorial to Daniel Boone in Reading you will not only honor him but yourselves. Let it be a marker, a shaft, a museum or monument."

The speaker revealed that the government, anxious to aid a movement that will pay fitting tribute to the pioneer, has issued a \$600,000 worth of Daniel Boone half dollars. Turned over to the Bicentennial committee in his State, he said, the coins will be sold for one dollar apiece and upwards. In this manner Kentucky hopes to raise funds to erect four Boone markers.

President Judge Paul N. Schaeffer, of the Berks County courts, who is also President of the Berks County Historical Society, declared that Judge Wilson's suggestion for the erection of some memorial to Daniel Boone in this community, is a brilliant one, and that the City Park, in Reading, would be the most suitable spot for such a memorial. "However," he said, "this is no time to think about raising funds for the marker. It should be kept in mind for the future."

Albert N. Burkholder, editor of the "Reading Eagle," wrote the following tribute to the memory of Daniel Boone: "Daniel Boone was a thorough woodsman. He read a mystic meaning in the forests, the streams, the stars and the luxuriant growth of nature at its best. One of his greatest achievements, which has only been recognized by historians in recent years was the aid that he gave George Washington during the Revolution. The war for liberty and independence was waged exclusively along the Atlantic Coast. Daniel Boone was then already beyond the Alleghenies and fighting two foes, the British and the Indians. On one occasion he was the leader of twelve hundred men who marched on thousands of Indians, and to Boone this engagement was a great success. 'Beyond the mountains' and in Kentucky, 'that dark and bloody ground,' constant warfare was going on, and the western enemy never broke through to harrass, and perhaps destroy, Washington and his army. Daniel Boone had no small part in this achievement and contributed his full share to the victory of the colonies over the combined power of England and all she could muster."

"Washington and Boone were born two years apart. They probably never met, but they were imbued by the same high motives. Their deeds still inspire—Washington, the soldier and statesman; Boone, the intrepid pioneer and adventurer—and both patriots.

"The recital of the deeds of Daniel Boone induced thousands of boys for many years past 'to go West and fight Indians,' just as other ambitious lads declared that they 'wanted to be president,' influenced

## FOOD FACTS

### Did You Know That:

- To preserve the food value, color, flavor and texture of cooked vegetables, remove them from the cooking water if they are to stand for any length of time before serving.
- A corn alcohol plant has been built in South Africa to provide motor fuel.
- No milk or cream need be wasted. These foods can be used for delicious dishes even when they have turned sour.
- Quick freezing is now making fresh oysters available during the summer.

These "food facts" are compiled by the Division of Consumer Information, New Jersey State Department of Agriculture.

as they were by the story of Abraham Lincoln's life, his lowly beginning and his rise to fame. To them such a story meant that every boy has a chance.

"And so this is the story of Daniel Boone, who lived in primitive times of our colonial history. Let us emulate him in an endeavor to prove worthy of the American spirit which created the greatest country in the world today. This will not earn for us a place in the Hall of Fame, but if we act well our part in that proportion will we honor the memory of Daniel Boone, a native of Berks."

William Boone Douglass, Esq., a descendant of Daniel Boone, President of the Daniel Boone Family Association, Inc., and President of the American Order of Pioneers, Inc., an attorney of Washington, D. C., was unable to attend the bicentennial celebration of Daniel Boone's birth, at which he was to be a speaker at Reading. He has, however, written an article of "The Ancestry and Boyhood of Daniel Boone," which will later be included in a book about Boone.

He pays a fine tribute to Daniel Boone as a boy which ought to be interesting to all juniors. He says, "The little blue-eyed boy with golden curls and a happy smile that came to Sarah Boone on November 2, 1734, she named for her brother, the Rev. Daniel Morgan, dreaming that he, too, would some day be a minister of the Friends. As he grew his soft words and laughing eyes banished the cares of the day until she laughed with him. He knew what she wanted without asking. "When he used the axe the wood seemed to fall apart. Delicate though he seemed, and slender, yet when wrestling with his cousins Dan always fell on top; when racing, Dan always led; when the cousins played with bow and arrow, it was Dan's shaft which hit the mark; he seemed to swim by nature; when the small boys hunted in the forests no mother was uneasy when Dan was with them, for he always knew the way home; it was Dan's traps that caught the most game. When the play was 'Hunt the Indian, Dan, as captain of the scouts, always captured his Indian, and when his turn came to be the Indian Dan always got away."

"At the age of fifteen, Dan was a good woodsman, the best shot in the township, the swiftest runner, the best swimmer, a fair surveyor, a good penman. . . . Dan and his mother were inseparable. Every

## THE PASTOR THINKS

Pennsylvania "chiselers" of God's Word made a good job out of the Fourth Commandment.

—Now and Then.

month they went to the meeting together, and Dan stayed as long as Sarah held his hand; but let her turn for a moment to greet a friend, and Dan vanished in the thin air, though no one saw him go. However, due to the times that his mother hung on to him, Dan learned the preacher's language and absorbed his faith which never left him."

## DISARMED

A clever young lawyer was defending a man accused of housebreaking.

"Your Honor, I submit that my client did not break into the house at all. He found the parlor window open, inserted his arm and removed a few trifling articles. Now, my client's arm is not himself, and I fail to see how you can punish him for an offense committed only by one of his limbs."

"That argument," said the judge, "is very well put. Following it logically, I sentence the defendant's arm to one year's imprisonment. He can accompany it or not, just as he chooses."

The prisoner calmly unscrewed his cork arm and, leaving it on the table, walked out.

## Folk Facts from China's Hinterland

By Grace Walborn Snyder

## THE SPIRIT HORSE AND HIS OPIUM FOOD

Summer was on and the heat was excessive. Older persons became ill, children weakened and babies died. Wheat was ripening. In a country field, out from Luki village a horse was seen to be grazing in a wheat field. The irate farmer hurried to the field and began to berate the horse's rider, who mildly replied to the farmer, "See you not that the horse grazes but yet your grain is untouched?" The farmer then beheld that the grain was untouched indeed. Upon seeing this, the farmer realized that the horse must be a Spirit-animal. So, he spoke to the rider, "Ah. Since you are from the Spirit-world, I beg of you to forgive my quick anger and do for me an exceedingly great favor. My child lies dying of an illness none can cure . . ." Upon hearing the farmer's plea, the rider called to his horse, and together they followed the farmer to his hut, where a child was lying seriously ill. Within a short while after the ministrations of some concoctions, the child was visibly much better. Then the farmer besought the rider to instruct him what he might do to show his great gratitude.

The Rider replied, "True, we are from the Spirit-world. My horse is a Spirit Horse. I myself need nothing. But go to Shenchow, and you will find my horse in the Temple of the name of 'The Ruler of the City District.' The Temple is in the south-east section of Shenchow. My horse needs only opium to nourish his spirit body. Go to the Temple and look for the Horse Image; offer his mouth the taste of opium fluid and his nostrils the smell of it. Do not forget; in the Temple of 'The Ruler of the City District' is where you will find us."

And so it was that the farmer found the Horse Image and the Image Rider standing by his side. He fulfilled his pledge and left opium on the Horse's mouth and nostrils. Also, he left incense sticks burning to the Spirit One. Others with sick children also found the Horse. Many, many others found it as the days went on. The eave of the Temple became continuously blue with incense smoke, and the air reeked with the sickening smell of opium. . . . Through the great summer heat, many ill children died when herbist gave them herb brew; but how many opium quieted ones lived no one found out.

**OLD MAN DEPRESSION**

(With apologies to James Whitcomb Riley)  
 Old Man Depression's come to our town,  
 they say,  
 To draw out all the wrinkles and scare  
 the smiles away.  
 He's cut Old Jones' salary and Boggs' shop  
 is all shut down.  
 Three banks closed doors just yesterday,  
 I heerd 'em tell up town.  
 But say, he can't get Seroggins, he's one  
 they'll never down;  
 He throws his head and winks his eye and  
 laughs when most folks frown,  
 For he is on the Lord's side, and when  
 folks fret and pout  
 That "the blues are goin' to get you ef  
 you don't watch out!"  
 He sits and reads the Guide Book that's  
 been handed down the ages,  
 And say, he's just as peaceful and his eyes  
 so soft and kind  
 Are as soothin' like to look upon as any  
 one could find.  
 And I heerd him tell in meetin' that if  
 folks that's actin' blue  
 Would just let the Master finish what He's  
 started out to do,  
 There aint' a soul on His side but what  
 will shout, Hurray!  
 And praise the Lord that they had lived  
 in Old Depression's Day.  
 —Sarah Catlin Weeg, in *The Presbyterian Advance*

Little Girl (to eight-year-old boy): "Oh, I think you are jus' lots better lookin' than your daddy."

Little Boy: "I ought to be. I'm a later model."

**Puzzle Box****ANSWERS TO DOUBLE-TIED WORD CUBE, NO. 53**

L	E	A	S	E
E	N	D	O	W
A	D	O	R	E
S	O	R	E	R
E	W	E	R	S

**MAKE 10 WORDS OUT OF 20**

1. Under	11. rib
2. Post	12. maid
3. Rib	13. den
4. Mer	14. age
5. Over	15. tail
6. Bur	16. stand
7. Jack	17. turn
8. Ten	18. bon
9. Cur	19. or
10. Spare	20. knife

—A. M. S.

The world is no longer concerned with what is right, but all are grabbing at what is left, says Mr. Blue.

**The Family Altar**

By the Rev. Roland L. Rupp

**HELP FOR THE WEEK OF NOV. 19-25**

**Memory Verse:** Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy Lord. Matthew 25:21.

**Memory Hymn:** "Blessed Savior, Thee I Love" (285).

**Theme:** The Christian as Steward.

**Monday: Faith Stewardship**

Matthew 25:14-23

Life is not a "Do as I please" matter. The first answer in the Heidelberg Catechism teaches us this truth in unforgettable language. Not one of us has come

into this world of his own free will or by his own efforts. Man is not the author of his life. Human faculties and abilities man has not fashioned. This universe is not of our creation. Life is an adaptation, an orientation, an intelligent and spiritual at-homeness in God's universe. Life must be made a mission to be performed for God and humanity, intelligently, lovingly and unselfishly — a mission which includes every task, and follows one into every circumstance, and commands one on every occasion. Stewardship is the acknowledgement of the lordship of Jesus, and the obedient building of life according to His will.

**Prayer:** Holy, holy, holy art Thou, our Father. We acknowledge Thee as our supreme Sovereign. Keep us ever from bowing the knee to any other but Thee alone. Amen.

**Tuesday: Unfaithful Stewardship**

Matthew 25:24-30

Some people say that they have no interest in religion, in the Church, in worship. Well, they ought to have. Such disinterestedness is a mark of spiritual immaturity, if not of a stunted and warped soul. They would have an interest if they would give themselves a chance, if they would give higher power, powers beyond themselves, a chance. Making light of the most serious things in this universe is to incur terrible risks, not caring to understand them is to manifest a low form of paganism indeed. To live the life which has been given us as a gift, in a universe supremely fitted and equipped to enable us to realize those values which bring greatest pleasure and the most treasured compensations, without thought of gratitude and service to that Supreme Personality responsible for so sublime a privilege is to be less than a man.

**Prayer:** Save us, O Father, from that unfaithfulness which destroys the soul. Save us from that conscience which is the condemnation of the wicked. Amen.

**Wednesday: A Steward's Responsibilities**

Luke 12:42-48

Any Christian, any man of character or self-esteem will ever seek to rise worthily to trust and responsibility. He is clearly conversant with the fact that this life and world are trusts bestowed by One greater than man. It is equally clear to him that if one is to rise nobly to this trust, that he can never afford to sport with opportunity, that he must proceed unfailingly in pursuit of the highest idealism. Consequently, upon every way, before every task, whenever he wrestles with possible decisions the decisiveness — the eternal decisiveness of the moment rests heavily upon his spirit and he chooses the next step in obedience to the will of God. God is the sovereign Lord of the steward. It is His will which he must obey. It is His work which he must perform. It is His spirit in which he must live.

**Prayer:**  
 "To serve Thy kingdom, Lord  
 To quiet sin's turmoil,  
 Do Thou ordain and consecrate  
 Our brotherhood of toil." Amen.

**Thursday: Stewardship of Service**

I Peter 4:7-11

For what purpose have our skills and abilities been given us? Of what significance are our spiritual capacities, the nature of the universe, the form and potentiality of the human personality? To what ends have love, sympathy, goodwill, and brotherhood, been let loose upon the earth? Service—is the answer to these questions. Service—is the only rational answer. God has given us the powers and the raw materials with which a heaven may be built here. God has given us that nature which finds its greatest joy only when the whole personality is engaged in services which are spiritually creative. God has given us that spiritual understanding—at least most people sooner or later discover that

**New Books****Religion Meets the Modern Mind**

By Russell H. Stafford

Addressed to an age of candid search for truth, this book puts the great ideas of religion in simple terms.

The author during his lifetime has tried atheism, agnosticism, and various types of religious speculation; in fact, he has tried out nearly every position of religious thought that is likely to occur to young men and women of today.

As a result of finding Christian faith for himself, he has produced a book which merits consideration by the thinking youth of today in its search for a workable faith.

*Preachers who find it difficult to present religious thoughts simply and concretely will find this book of great help.*

Price, \$2.00, Postpaid

**The Reason for Living**

By Robert R. Wicks

Dean of the Chapel,  
 Princeton University

This is a questioning age. Intelligent men and women, products of a mental training that demands reasons—that says "show me—before I believe"—are not content to take life for granted. They want to know the reason for living.

Here is a book that earnestly, honestly, intimately, and in terms that meet the reader on his own ground, attempts to answer the most difficult and persistent questions that the confused modern soul may propound.

It is non-technical. Its language is the plain talk of man to man; its "parables" are selected from the common stuff of our everyday world.

The questions about Life and Living in this book are the actual queries of hundreds of men and women with whom Dean Wicks has talked during a decade. In his answers the reader will find *The Reason for Living*.

Price, \$2.00, Postpaid

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they possess it—that both God and men are worth loving and serving. Service, then, is our stewardship for every moment.

**Prayer:** O God, we rejoice that we are called to be the stewards of the manifold grace of Thy love. To be a servant after the fashion of Jesus, is our highest aspiration. Amen.

**Friday: Stewardship of the Gospel**  
 I Thessalonians 2:1-9

Of all gifts and treasures which God has committed into our hands that of the gospel of Jesus is incomparably the greatest. It is the gospel which brings us the call to this saving stewardship. It is the gospel which brings us the revelation of the character, the will and purpose, and power

of God. It is the gospel which is the vehicle and instrument of God's kingdom. It is the gospel of God's love which makes us exceedingly abundantly able, above all that we have any right to dream or expect, to enter into human brotherhood and divine fellowship so completely that in them we find life which can conquer the world and successfully invade eternity. To be trustworthy stewards of that gospel is a privilege which the world can neither give nor take away. To serve that gospel so effectively that men everywhere will come to regard it as life's greatest privilege to believe and practice it—that is our task.

**Prayer:** Heavenly Father, make us the slaves of the gospel. Lead us to the experience that in the absolute obedience to the gospel we find perfect freedom. Amen.

**Saturday: Stewardship of Position**  
Titus 1:5-11

Position implies responsibility. Privilege implies obligation to serve. Exaltation carries a divine command to humble and sacrificial service. Wealth, power, influence — these indeed have divine and eternal significance. They are bestowed so

that their recipients might dedicate them to the emancipation of all who are enslaved. Kings, princes, presidents and governors are invested with power so that they might exercise that power in lifting up the weak and bruised, guard the helpless, release the captives, resist and conquer the oppressors, and make the kingdoms of the world a fit place for the meek. The minister, the teacher, the publicist, the lawyer, the physician—are prostitutes of the worst sort if their first motive and highest joy are not service to those who need it most.

**Prayer:** Jesus of Galilee, instruct us to live Thy life of humility so lovingly that in that life we may find power and greatness. Amen.

**Sunday: Stewardship of Income**  
Malachi 3:7-12

Without any qualification we submit the statement that if the members of the Christian Church would be the stewards of their income that we would make panics and economic depressions of the present sort impossible for the future. We further submit that these evil economic times are gripping us because most members of

**"A MAN WHO ABOLISHED HIS SUNDAY SCHOOL"**

(Continued from Page 2)

dom, so that Christian choices may become possible.

The recent emphasis on adult education, generally conceded by educators as a decided step in the direction of progress, also militates against this sort of a solution of the adult problem in the local Church. Too long our Adult Bible Classes have been "listening classes". Shall we further magnify this error by turning the class into a pew? In a day like ours, with its complex and multitudinous problems facing the Christian Church, shall we not rather seek to improve our Sunday School procedure so as to help adults to think for themselves and assume responsibility for finding a Christian way out? We learn, in a measure, from listening, but infinitely more progress in the Christian life is made by thinking and acting upon convictions personally reached.

The problem the Indianapolis pastor faced is a very serious one, and we owe him a great debt of gratitude for tackling it. Better to make a mistake than to make no effort at all when confronted by a difficulty.

But let us not deceive ourselves, the problem is not nearly as easy as the Indianapolis pastor seems to think. There is danger that more harm than good will be apt to follow because things fundamental in the development of the religious life are overlooked. Because the problem is urgent we must find a way whereby worship, preaching and teaching are combined in a really integrated religious program for the local Church.

We must restudy worship with the view of achieving what worship is supposed to do, namely, to bring us into proper relationship to God, and through that relationship into proper relationship to our neighbors as individuals and in social groups.

We must rethink our preaching with the view of giving spiritual stimulus to our worship, intelligent direction to our Christian convictions and a consistent outlet to our confession.

We must rethink education in terms of its relation to worship and to the prophetic message, the sermon. Before the Church will have an adequate appreciation of worship, an educational process much more intelligently and thoroughly planned will have to be inaugurated. And before preaching will receive the response it deserves, an educational process must be

adopted that will take up the challenges of the pulpit and see that they become effective in terms of religious habits and conduct. To do this requires a skill and a technique which must be eventually developed by every minister through painstaking, patient effort.

To achieve this goal, the Church and

the Church during the past generation had no idea of or desire to practice stewardship of income. Of this sin almost all of us are heinously guilty. Did we apply the ethics and spirit of Jesus to the manner in which we earn and spend our income, we would soon bring the whole world under the power of our Christian economy. Stewardship is the application of Christianity to all of life. It is the Spirit by which Jesus would govern human society. It is the sovereignty of God, recognized and established in all of human affairs. When will we take Jesus seriously and accept His lordship?

**Prayer:** Heavenly Father, we are miserable sinners. Purge us. Transform us. Give us a new birth. Strengthen us with the Holy Spirit. Amen.

It was dusk as she stopped at the filling station. "I want a quart of red oil," she said to the service man. The man gasped and hesitated.

"Give me a quart of red oil," she repeated.

"A quart of red oil?" he stammered.  
"Certainly," she said, "my tail light is out."

not the Church School must become the unifying agency. Some experiments actually looking toward such unification are under way and deserve careful watching. A more promising solution seems in sight from these efforts than from the proposed plan to "abolish the Sunday School."



November relief allotments of \$135,214,466 to 47 States and two Territories were announced Oct. 30 by the Federal Emergency Relief Administration.

Premier Mussolini Oct. 30 carried the Fascist education of youth "one step nearer to the cradle" by creating the Wolf Balilla organization for boys between the ages of 6 and 8 years. This order will embrace about 1,500,000 boys.

After 30 years of service in the United States Evangeline Booth, called to be the general of the International Salvation Army, gave her farewell to the people of the United States. In her message Miss Booth declared the Salvation Army flag was "a standard of reconciliation, national, industrial, sectarian and racial, within the charter of the glorious liberty of the children of God." She will sail Nov. 23 to take up her new duties in London.

A wreath from President Roosevelt was placed on the tomb of President Harding, Nov. 2, at Marion, Ohio. The occasion was the anniversary of the former President's birth. Boy Scouts made their usual pilgrimage to the grave and joined in the ceremonies held by the Harding Memorial Association.

In an executive order consolidating the Executive Council with the National Emergency Council, President Roosevelt Oct. 31 made Donald R. Richberg virtually his first assistant without portfolio. The new organization includes every Cabinet officer and executive head of the major permanent and relief agencies, with Mr. Richberg as executive director of the council. Mr. Richberg receives the same salary as Cabinet members—\$15,000 a year.

The Ford Motor Company is out of the depression, Henry Ford declared Nov. 1.

At the same time he raised the production schedule of his plants to 1,000,000 cars next year, a mark which has not been touched in the last 4 years.

After difficult negotiations lasting 2 months Great Britain and Germany initialed Nov. 1 an agreement for settling their trade dispute and the outstanding commercial debts owed by German importers to British exporters.

About 12,000 persons of Finnish blood, including women and children, have been exiled to Siberia from Russian districts adjoining Finland as a consequence of a Soviet order for the evacuation of unreliable persons from the vicinity of Finland.

President Roosevelt Nov. 1 directed the Federal Housing Administration to fix the interest rate on mortgage loans for building new homes at 5 per cent for the entire country according to a statement by Housing Administrator Moffett.

The Rev. Dr. George Unangst Wenner of New York City died Nov. 1 aged 90. He was the oldest active Lutheran clergyman in the United States and his 66 year pastorate was believed to have been an American record for any one Church.

There was a sweeping Labor triumph in the nation-wide municipal elections in Great Britain Nov. 2. The Laborites won 740 seats in 1300 contests.

On the eve of expiration of the code for the automobile manufacturing industry, President Roosevelt Nov. 2 extended it until Feb. 1, and announced his intention to begin a governmental study of employment stabilization and reduction of season factors as affecting employment.

Baron Edmond de Rothschild, head of the French banking firm bearing his family's name, died Nov. 2 at the age of 89 near Paris. He was noted as an art collector and a philanthropist.

Dr. Elmer Ellsworth Brown, chancellor emeritus of New York University, an educator for more than 50 years, died Nov. 3 at his home in New York City.

Dr. Arthur A. Hauck, former dean of Lafayette College, was inaugurated Nov. 3 as 8th president of the University of Maine.

Sir Charles Kingsford-Smith landed his big monoplane at Oakland municipal airport Nov. 4, completing a 2,408-mile flight from Honolulu in 14 hours and 59 minutes.

Mrs. Franklin D. Roosevelt was announced Nov. 4 as winner of the 2nd Gimbel national award of \$1000 and a medal in recognition of individual and outstanding work for America.

The NRA is winning 90 per cent of its court tests. The Litigation Department reported 67 victories in 71 suits from Sept. 15 to Nov. 1.

The Nazis has defied Chancellor Hitler's recent order on non-interference with Church.

With exports of American farm products leading the way, trade of the United States with Cuba showed a marked expansion during the first month in which the new reciprocal trade pact with the island was effective, according to a recent Commerce Department report.

Senator Huey P. Long was ordered by the Supreme Court Nov. 5 to stand trial in the District of Columbia Supreme Court

Fess, Republican. Mrs. O'Day, Dem., won the seat in Congress as a Representative at Large from New York.

From incomplete returns at this writing Acting Governor Frank F. Merriman, Republican, won over Upton Sinclair, Epic Democratic nominee for Governor of California.

#### CEDAR CREST COLLEGE

In addition to the Sunday evening vesper services in charge of the Y. W. C. A. students, Cedar Crest College has arranged for many religious activities during the fall. These will culminate in the Glee Club concert of Christmas and other choral numbers to be given in the Grand Court on Wanamaker's main floor, Philadelphia, on Tuesday, Dec. 4, from 5 to 5.30 P. M., and in the united Christmas services to be held jointly by Muhlenberg and Cedar Crest on Friday, Dec. 14, at 11 A. M.

On Sunday night, Nov. 11, at 7.30, the students will attend "College Night" services in Emanuel Reformed Church, Allentown. Rev. Willis Mathias, the pastor, who came to Allentown from the Ohio Synod, has asked the girls to remain for the "Fellowship Period" in the social room following the worship period.

Under the direction of Miss Nadine Moore, soprano soloist of St. Mark's in the Bowerie, New York City, the Glee Club of 45 voices will sing at Christ's



Members of This Year's Freshman Class at Cedar Crest

in a \$500,000 libel suit by Samuel T. Ansell, counsel for the Senate Committee that investigated the election of John H. Overton, Mr. Long's colleague from Louisiana in the Senate.

The Mandates Commission of the League of Nations Nov. 5 sharply questioned Nobumitsu Ito, Japan's representative, regarding press reports indicating a violation for naval ends of the Japanese Pacific islands' mandate. His answers appeared to leave the commission without reassurance according to a statement.

Senator Gaston Menier, called the chocolate king of France, died at his home in Paris Nov. 5 aged 79. He was one of France's leading industrialists and headed the Chocolat Menier, a firm founded by his grandfather 116 years ago. He was a member of the Left Democratic group in French politics. As president of the French Aviation Commission he had a large part in the welcome to France of Colonel Lindbergh when the latter made his transatlantic solo flight.

The recent election gave the New Deal a sweeping victory. Alabama, Arizona, Arkansas, Connecticut, Georgia, Massachusetts, New York, North Dakota, Ohio, Oklahoma, Pennsylvania, Rhode Island, South Carolina, South Dakota, Texas—all elected Democratic Governors. The Democrats took nine seats more in the Senate. "Honest Vic" Donahey, 3 times Democratic Governor of Ohio, was elected to the United States Senate over Simeon D.

Lutheran Church on Sunday evening, Dec. 9, and the Muhlenberg choir will also give several numbers the same evening.

The other concerts will include a program on February 7 from WJZ, New York City; frequent programs at 8 o'clock on Wednesday evening from station WCBA, Allentown; and the annual Glee Club concert which will be presented on March 1, probably at the Allentown Woman's Club.

At the regular Sunday evening service on March 19, when the congregations of all the Reformed Churches of Allentown will unite at Salem Church, many Cedar Crest students will attend the union service to be addressed by Rev. Louis W. Goebel, of Chicago, first Vice-President of the General Synod of the Evangelical and Reformed Church.

#### THE GENERAL SYNOD

J. Rauch Stein, D.D., Stated Clerk

EVANGELISM, translated into a simple and practical challenge for the closing months of this year, should mean an increase in active worshippers, communicants, disciples, Church-membership, when the 1934 congregational records are assembled immediately after December 31st.

The 1934 Statistical Summary for that part of our Evangelical and Reformed Church, known for the past 70 years as the Reformed Church in the United States, should record at least 350,000 commun-

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This book treats of the fundamental nature of education as carried on in Church and school, and faces the question: What shall we mean by religious education? Net, \$2.00

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cant members. But it will be an exceedingly great joy to tell to our people early in March that we have been successful in finding and bringing back to our denominational fold so many of our lost, strayed and wandering sheep that our flock now numbers 357,000 members,—11,296 more than last year and 907 more than in 1928, in which year our membership excelled any of the previous 70 years in the history of the General Synod.

To accomplish such a worthy service, each and every one of our 1697 congregations should ask themselves how can I make at least a one-talent contribution to reach the goal.

There the officers of each of our 58

Classes, together with the Chairmen of their Classical Committees on Evangelism should assume their functional responsibility for harvesting a gratifying increase.

Last year eleven Classes in the Eastern Synod, viz., East Pennsylvania, Lebanon, Lancaster, West Susquehanna, Tohickon, Goshenhoppen, Lehigh, Schuylkill, Wyoming, Reading and Eastern Hungarian recorded increases ranging from 7 in Lehigh, to 1113 in Wyoming Classis and totalling in all 2,020 members.

In the Ohio Synod there were increases in West Ohio, Northeast Ohio and Northwest Ohio, varying from 26 to 210 and totalling 336 increases in all.

In the Synod of the Northwest increases are on record from Sheboygan, Milwaukee, Minnesota, South Dakota, Portland, Oregon, Manitoba, Edmonton and California Classes,—a total increase of 672, climbing from 1 to 210.

In the Pittsburgh Synod there were increases from 26 in Allegheny to 503 in West New York and including in this number of progressives, Westmoreland, Clarion and Central Hungarian Classes.

The Synod of the Potomac was happy to report increases in Zion's, Maryland,

North Carolina, and Gettysburg Classes,—the smallest 52, the largest 193, and totalling in all a 386 advance over the previous year, 1932.

Finally the Mid-West Synod completes these encouraging records with a total increase of 431 from six of its eight Classes, viz., Ft. Wayne, Chicago, Lincoln, Missouri-Kansas, Kentucky and Zion's Hungarian.

The total increase in 37 Classes of the Synods of the Church was 4,610 members.

The 21 Classes reporting decreases, ranging all the way from 2 in Virginia to 1797 in German Philadelphia, make record of a total of 4,402 losses. This large offset against the 4,610 gains, diminishes our net increase for the year 1933 to 208 members. But when we remember that in 1932 we had a net loss of 1,341, we have abundant reason to be thankful, and take courage, heartily resolving, that if we are in the group of Classes that have succeeded in the cultivation of an increase, we shall not retreat in 1934, but have faith in the ability and will of our 21 decreased Classes to make a double-quick march and join the front ranks in the Forward March for the year 1934.

That is all. The most bountiful gifts may be squandered recklessly and used selfishly. The most meager graces may be faithfully invested. Five talent men, rich in every kind of resource and possibility, may become bankrupt, while one talent man may earn the praise of their Lord.

In the Kingdom of God men regard their lives as a sacred trust bestowed by God, and themselves as the stewards of all their time, talent, and treasure. They know that there is none so poor but that he may serve God and bless man. They realize that rich and poor alike must render an account of their stewardship to God. Hence they consecrate their lives to God.

II. **Trifling.** Two of the servants in the parable made faithful use of the entrusted talents. The five and two talent men "went and traded with them," and thus doubled their original capital. But our attention is directed to the one talent man, who trifled with his trust by hiding his Lord's money in the earth.

This trifler has a large following. It may be that he never fully realized his responsibility, because he had only one talent. There are many who imagine that the very word "trustee," or "steward," implies large resources. But the principle of stewardship, with its corresponding responsibility, is as broad as life. It applies universally, without regard to the number of one's talents. No one is exempt from it.

Another popular delusion is that only the abuse of our talents is reprehensible, not their none-use. Many quite agree that the Prodigal Son was wicked, who took his portion and wasted it with riotous living. But in this story Jesus tells us that the neglect of our talents is as culpable and fatal as their waste. The one talent man did not squander his trust in riotous living. He simply neglected it. It lay buried in the earth, resting and rusting, when it should have been profitably invested.

The Church is full of folk who share the Elder Brother's contemptuous estimate of the Prodigal's sinful and selfish folly. They do not tread the path of dalliance in countries afar from God. They do not waste their strength and substance in sinful ways. But neither do they invest them in positive service. They are niggardly in sacrifice, and indolent in service.

Such members of the Church need to ponder the fate of the trifler in our parable. Riotous living is no more destructive than ruinous hoarding or withholding. A man may waste his substance in wickedness or he may forfeit it, and his Lord's approval, by idleness and neglect. In the end, the consequences will be much the same. He has defrauded God by trifling with the stewardship of life. He has hurt the cause of Christ by his neglect and refusal of service. But he has hurt himself even more. What would it mean for the Kingdom of God if all the one talent men and women in our Churches would fully consecrate their lives and possessions to the service of God and man?

Our parable attributes the sin of neglect to the one talent man, who may be peculiarly prone to it. But that sin is by no means confined to his type. Often it is committed by men to whom much has been given, and of whom much is required. The cause of Christ suffers grievously because so many who should be the leaders are not even among the followers. They are prominent in the social and financial world, and they "belong" to our Churches. But their time, talents, and treasure are not consecrated to the service of God.

III. **Tragedy.** In due time the Lord returned, and held a reckoning. The servants appeared before him; two with their earnings, and one with his excuses. Thereupon the faithful ones received their reward, which consisted of more responsibility and wider opportunity for service. By using their talents faithfully they had fitted themselves to become rulers over many things. But the slothful servant was banished to the outer darkness. By failing to

## THE CHURCH SERVICES

Prof. Theo. F. Herman, D.D., Lancaster, Pa.

Twenty-sixth Sunday after Trinity,

November 25, 1934

The Christian Steward

Matthew 25:14-30

**Golden Text:** Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy Lord. Matthew 25:21.

**Lesson Outline:** 1. Talents. 2. Trifling. 3. Tragedy.

None of the parables of Jesus is more easily understood than that of the Talents. It reads like a page torn from the book of Everyman's experiences. No sane man questions that life, in all its fundamental aspects, is a gift, and not a human achievement. All men start life with an unearned increment. Our initial capital for this business of living is providentially bestowed upon us. And it is equally obvious that the growth and increase of our native talents depends upon the use we make of them.

It is the application of the story, not its interpretation, that is difficult. Its main teaching is the stewardship of life. And that runs counter to human selfishness. It is universally preached, but rarely and sparsely practiced. Horace Bushnell said, "The next great revival will be a revival of stewardship." That prediction, made so long ago, still awaits its fulfillment. But we may take some comfort in the fact that this solemn truth of the trusteeship of life is more intelligently taught today, and more widely recognized than ever before.

**I. Talents.** Originally a talent meant a weight of gold, worth about two thousand dollars. Today the word has a much wider meaning. It denotes all the various capacities and endowments of men for the achievement of success. Some, said Jesus, have five talents given unto them, others have two, and still others only one.

That is the Master's version of life. It is God's gift, freely bestowed upon us. He made the universe, with all its rich treasures. And He made us, our human nature, with all its marvelous capacities. We may forget that we are not self-made men, but we cannot deny the debt we owe to our

Maker and owner, nor evade our solemn responsibility.

Even modern science stresses the fact that a man has little to do with the making of himself. He has neither voice nor vote in choosing the physical or mental endowment with which he begins life. For weal or woe, he is a link in a racial chain that runs far back. But this scientific doctrine of heredity is not the whole truth about man. It makes character the result of impersonal forces. We need Jesus' version of the making and meaning of life. His estimate of man, in order to be delivered from this mechanistic determinism.

The Master does not deny the diversity and inequality of human capacities. Whether we think of races, of nations, or of individuals, there are five talent men, and one talent men, representing the extremes of bountiful and beggarly endowment. And between these extremes stands the average man, whose two talents represent a fair start in life.

Translate these parabolic terms into modern speech, and you will raise some difficult problems. There are backward races in our world that seem to have been disinherited and forgotten in the progress of mankind, while others possess a rich racial heritage. Some of us are born privileged in body and mind, while others are greatly handicapped both physically and mentally.

Does our Lord's teaching concerning the stewardship of life throw any light upon these, and similar, problems? Certainly, it should create a deep sense of social obligation among the nations, classes, and persons that are richly gifted and privileged. It should lead us to use our talents, not for our self-aggrandisement, but for the uplift of the underprivileged in this worldwide brotherhood of mankind.

Thus we may find in this parable a truly Christian interpretation of life. Whatever its scope and power, life is a gift of God that should fill us with a humble sense of gratitude, and with a solemn sense of responsibility. No two men are alike, but every man, from the least to the greatest, is equally precious in God's sight. And the success of a man's life does not depend upon the quantity of his gifts and graces, but upon the quality of his spirit. It is required of stewards that they be faithful.

use his one talent he had lost his capacity for using it.

The praise and the punishment meted out to these servants are not the arbitrary awards of a capricious task master. They are inexorably determined and decreed by a great law of the moral universe. It is the law of growth by use, and of loss by neglect.

That eternal law was established by a gracious and generous God for the welfare of His children. It operates in every sphere of life, from the physical plane to the highest ranges of moral and spiritual achievement. Under its rule our capacities increase if we use them faithfully. They diminish if we neglect or waste them selfishly.

Thus the life of a faithful steward enlarges and increases unto ever greater abundance. By giving, he gets. By serving, he rules. Far from being hard and bitter, truest stewardship is full of joy. It is the only kind of living that makes life worth while. Faithful stewards truly enter into the joy of life. They share the Master's joy (v. 23).

Under the same law, unfaithful servants deprive themselves of the joy of life, and of its true rewards. Jesus uses pictorial terms to describe their fate. Such phrases as "outer darkness," and "weeping and gnashing of teeth," must not be taken literally. But these colorful words do have a solemn meaning. They tell us that the "wicked and slothful servant," who trifled with the solemn responsibilities of stewardship, prepares himself for a tragic destiny. They should move us to face the question seriously, What am I doing with my life, which is not my own really, but belongs to God? Am I wasting it wickedly? Am I using it foolishly? Or am I investing it wisely and faithfully in the service of God and man?

#### CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D.D.

Nov. 25: The Grace of Gratitude  
Luke 17:11-19

Next Thursday is our annual national Thanksgiving Day. On that day we are asked to pause in the midst of our busy life and either in our homes or in our public places of worship remember the Giver of all good. The observance of this day is a long honored custom which has come down to us from the days of the Pilgrim Fathers. It is important that we should preserve the real significance of this day and not turn it into a holiday merely given over to sports and feasting.

Gratitude is an attitude of the soul which comes to expression in word and deed. Our topic speaks of the "grace of gratitude." The words grace and gratitude come from the same root and both refer to that fine sense of appreciation which should characterize the heart and disposition of man. Gratitude is the direct opposite of grumbling and complaining. It is the spirit of optimism rather than that of pessimism. It is one of the finest expressions of unselfishness. This makes it so lovely, so beautiful, so gracious.

Gratitude, first of all, lifts our eyes upwards to the source of all our blessings. In the hubbub of life we are so prone to forget God as the giver of all good. We take our blessings for granted or else we regard them as the fruits of our own labors. But the spirit of gratitude makes us conscious that we are the recipients and not the producers of our blessings. What have we that we have not received? Count your many blessings and see what little you have done to merit them. Blessings always are bestowed, not earned. They are gifts of grace by a bountiful Giver. They are given us though we are unworthy of them. Now gratitude is a recognition of this fact. It is the inner sense of appreciation which is really the only response which we can make to God for what He has done for us.

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What shall I render to God for all His benefits? What is most acceptable to Him on the part of His children? What have we that we can give Him in return for His blessings? There is only one thing and that is gratitude, thankfulness.

Gratitude, in the next place, helps us to remember. We forget so soon. Thank and think come from the same root. When we thank, we think of what we have received. The past comes trooping into our minds. We live by memory. Gratitude helps us to look at life with steady eye and to see it whole. Sometimes a fragment of life does not seem to inspire to gratitude, but when we look at life as a whole, in its entirety, we have abundant reasons for gratitude. Then we see all the way that God has led us, then we recognize what He has done for us, then we discern that all things work together for good to them that love God. It is a great thing to remember. It is a sin to forget. Some folks have no use for the past, but we are largely what the past has made us. It is a very selfish and sinful policy to be unmindful and unappreciative of what others have done for us. On this Thanksgiving Day we remember our heritage. We are the heirs of all the ages.

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forerunners for the legacy they have left us.

Gratitude, in the third place, is the cure for despair and helps us to get rid of the spirit of defeatism. Despair is born of the cynic and of the critic. It springs from fault finding and from a lack of due appreciation. Therefore gratitude is one of the most helpful and most serviceable of the graces. It gives us a true perspective of life. It imparts wings to worship, the garment of praise for the spirit of heaviness and beauty for ashes. It puts a new glow into all of life and gives the soul a sense of liberty and light. Its inspiration is love and love always sings on its way. Gratitude and gladness evermore go hand in hand. When men cease to be grateful they become snarlish and snobbish. The ugly side of their nature comes to light, but when they live a life of gratitude, all the finer, better, sweeter qualities of their lives appear.

If gratitude is one of the noblest graces of men, then ingratitude becomes one of the worst sins of men. The Bible asks: "How sharper than an adder's tooth is a thankless child?"

"Blow, blow thou bitter wind,  
Thou art not half so unkind  
As benefits forgot."

Ingratitude is a most serious fault in life. It leaves us cold and callous and cruel. It takes all the sweetness out of life and leaves us sour and sore. Ingratitude is selfishness, gratitude is unselfishness. Ingratitude is hatred and enmity, bitterness and strife, gratitude is love and kindness and gentleness and goodness.

Therefore, we should hail with joy the return of another Thanksgiving Day, when we may remember not only our many blessings, temporal and spiritual, national and personal, but when we can also cultivate in ourselves this most excellent grace of gratitude which lifts us out of ourselves and which helps to adorn our lives and make life itself "one grand, sweet song."

### BETHANY ORPHANS' HOME

Rev. Henry E. Gebhardt, Supt.

Rev. Henry J. Herber of St. Mark's Lebanon, preached an interesting sermon to the children on Sunday, Nov. 4.

The catechetical class was started on Saturday, Nov. 10, with 14 children enrolled.

Our first fall butchering started Thursday morning, Nov. 8. The cooks were all pleased to have the meat supplies. The children all showed unusual interest.

### HOMEWOOD, HAGERSTOWN, MD.

The annual donation day was observed at the Home Thursday afternoon, Oct. 11th, and was a remarkable success. The Ladies' Auxiliary held a meeting at the same time and re-elected the same officers and transacted some important business in the interest of the Home. Mrs. Paul Smith is the capable president, associated with a number of loyal and willing helpers. There are 11 persons in the Home, including the cook and matron.

On the evening of the 24th of October, the Willing Worker's Class of Christ's Church, Hagerstown, to the number of 32, surprised the guests with a Hallowe'en party, and presented an appropriate picture for the dining room. An enjoyable time was had by all.

Ere long, a folder will be distributed among the congregations of Potomac Synod, showing the new Homewood as it will be planned for as the years pass. The scheme prepared by capable architects has met the approval of the trustees. If and when completed, there will be three units—one each to the left and right of the present building and one in the rear, all of course connected, and separate from the old building. The folder will also contain information of interest, and state

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what the trustees hope to undertake and accomplish before another year passes—namely, the construction of one unit to accommodate about twenty guests.

A considerable sum of money will be required, and previous to starting construction, sufficient encouragement must be at hand. The purpose of the folder is to arouse renewed interest and produce the encouragement needed by placing a concrete proposition and plan before the people. The next few months will probably decide if the first unit is to be begun at springtime or early summer. A fine opportunity for memorials to loved ones!

—Eugene A. Spessard.

## OBITUARY

## THE REV. J. STEWART HARTMAN

The Rev. Jacob Stewart Hartman, son of George W. and Elizabeth Durboraw Hartman, was born Jan. 7, 1865, near Littlestown, Pa. His father, a farmer, was long an elder of the Reformed Church and frequently was delegated to attend the Classis, Synod and General Synod. He was a graduate of Gettysburg College, receiving his preparation in the preparatory department of that institution and in private schools. He was a devoted supporter of Franklin and Marshall College, from which several of his sons graduated, and always attended its alumni reunions. The year he concluded his college work, Brother Hartman entered the Theological Seminary at Lancaster, Pa., graduating in 1888. He was licensed to preach by Lancaster Classis, and ordained by a committee of that Classis consisting of Revs. John S. Stahr, D.D., E. V. Gerhart, D.D., and N. J. Miller.

Rev. Mr. Hartman served the New Holland, Pa., Charge until 1891 when he accepted a call to Second Church, Harrisburg. During this pastorate he was largely responsible for the organizing of the St. John's S. S., which has become one of the vigorous congregations of the city. In 1899 he became the pastor of St. Mary's Church, Silver Run, Md. Nine years later he was called to the Woodstock, Va., Charge. Mr. Hartman became the first Superintendent of the Hoffman Orphanage, Littlestown, Pa., when this useful Home was organized in 1910. Here he did a great work and spent 7 years, as he frequently said, "full of privations and sacrifices to himself and his family." In 1917 he became pastor of the Cavetown, Md., Charge, which he served faithfully and lovingly until his sudden death Oct. 12, 1934. He was stricken with a cerebral hemorrhage while visiting relatives and passed away in 3 hours, aged 69 years, 9 months and 5 days.

Rev. Mr. Hartman was active in all de-

partments of Church work and was always alert concerning the procedures of the Church judicatories, particularly their constitutionality. He was a member of the Board of Trustees of Potomac Synod for 30 years, its Secretary for 10 years and its President since 1917. The minutes of the Board concerning his death expressed the great loss sustained by the home-going of a most efficient member and competent leader and appreciation of his many virtues and kindness of disposition. He served as President of Lancaster Classis, of Maryland Classis and of Potomac Synod in 1924. Frequently he was a delegate to the General Synod. He was quite zealous for Church Union and delighted with the adoption of the Plan of Union with the Evangelical Synod of N. A.

In June, 1888, Mr. Hartman was married to Miss Ella Flickinger, at Littlestown, Pa., who preceded him in death 9

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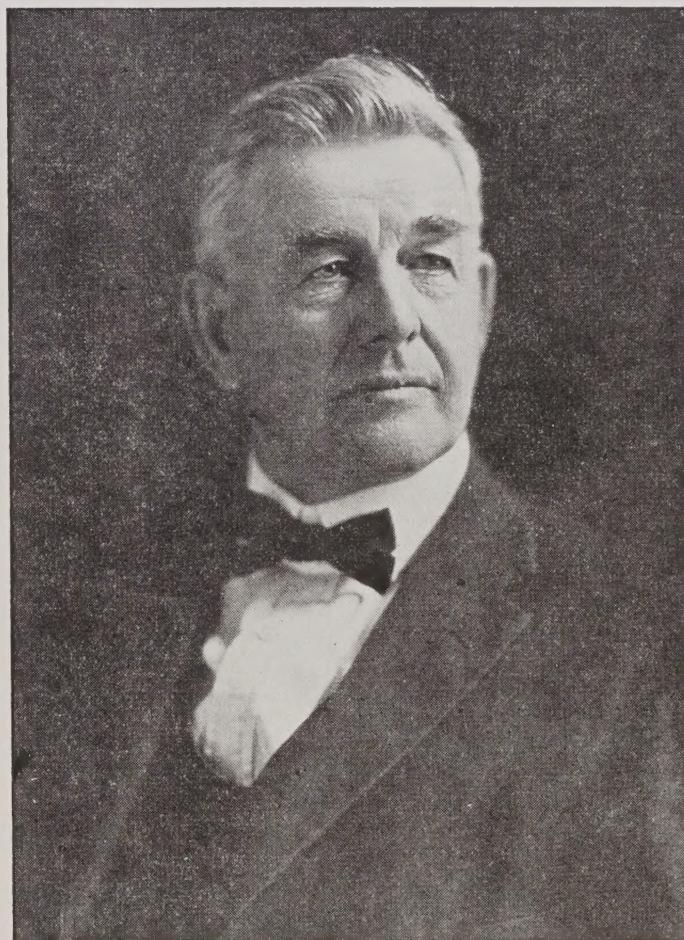
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The Rev. J. Stewart Hartman

## A BROTHER'S TRIBUTE

To the Rev. J. Stewart Hartman

All unwelcome, Death has come  
In sudden fatal stroke,  
To take our faithful brother home;  
In heaven he awoke.

In grief we bow submissively,  
'Tis sad to have him go.  
In life he fought so valiantly,  
He would have had it so.

Brother built a character—  
Our Mother's first born son;  
Nothing temporal more true,—  
He won a heavenly crown.

He left to us his faith sublime  
In God; and love for man.  
Incense of love burned in his soul,  
He lived for all the clan.

Devoted pastor, father, brother—  
Good preacher, teacher, friend,  
Helpful always to another;  
Sing his praises without end.

Ever loyal, prompt and true  
To his Master's call,  
Faithful to duty old or new,  
Conquering problems all.

Our God is always wise and good,  
His voice said, "Come up higher;  
Come now, according to My Word,  
Join the celestial choir."

In Church, community and home,  
We miss him everywhere.  
But finally in "Kingdom-come"  
We'll join him over there.

—G. W. H.

years ago. In September, 1926, he was married to Miss Emma Wolfinger, Leitersburg, Md., who survives, together with the following children: George N., Secretary of Central Y. M. C. A. Cincinnati, O.; Ralph E., pastor of Grace Church, Frederick, Md.; Mrs. Geo. W. Baldwin, Chestertown, Md.; Mrs. Clarence C. Smith, Littlestown, Pa.; Ezra F., Philadelphia; Mrs. Oscar M. Fogle, Pleasant Hill, Tenn.; Hugh D., Lancaster, Pa.; also by his aged mother, in her 93rd year, living at the Keystone Hospital, Harrisburg, and by 2 brothers and 2 sisters, Dr. Geo. W., Rufus A., and Mrs. Harry W. Keitel, of Harrisburg, and Mrs. Geo. M. Conover, Littlestown.

The funeral service was held in Christ Church, Cavetown, Md., Oct. 15, in charge of Rev. Scott R. Wagner, D.D., assisted by Revs. Harvey A. Fesperman and John S. Hollenbach, S.T.D. The Church was filled to overflowing, including the presence of about 40 ministers of the Reformed

and other denominations, and the chancel and recess of the Church were practically filled with floral designs. Appropriate resolutions from St. John's Church, Harrisburg, a letter to the family from Christ's Church, Cavetown, and a tribute in the form of a poem by a brother of the deceased were read. Interment was made in the family burial lot in Mt. Carmel Cemetery, Littlestown, Pa. "Thou hast been faithful."

## MRS. GEORGE C. HOUSE

The Church of the Resurrection at Burkittsville, Md., has lost one of its most influential and useful members in the death of Mrs. Lillie May, wife of George C. House, on Oct. 14, at the age of 67 years and 23 days, after an illness of about four months. She lived all her married life at Broad Run near Burkittsville and was a very faithful member of the Church, in which by her fine qualities of mind, heart and voice she had become a leader

in the activities of the Church. She was gifted with a fine alto voice, with which she aided greatly in making "His praise glorious", as well as taking the lead in getting up special services and pageants. It always was an inspiring sight to see her with her godly husband, her three children and granddaughter standing side by side in the choir and leading in praising God in the Sanctuary. She was a very devout worshipper and took an active part in the service. In Sunday School she was also much interested and served at various times as scholar, teacher and superintendent. She had the benevolent interests of the Church closely at heart.

Practically she spent her whole life and strength in the home and the Church, where her life and virtues shine the brightest. She was possessed of a very friendly spirit, with a cheerful heart and sincere good will, so that everybody befriended her. She was so serene and calm of soul that she never was out of humor. She was a real home-maker, and the home was her fortress in which she received and entertained her friends—and above all, reared an exemplary Christian family, all of whom are active members of the Church. In all this she was ably seconded by her faithful husband, who represents a fine family of that section. This mother did not only live for her children, but virtually lived her life into the children, which is manifested by their fine Christian lives and also reflected in her promising grandchildren. Her death truly is an irreparable loss to the Church and to her family. But her influence for good will live on into all eternity.

After brief services in her late home, funeral services were held in the Burkittsville Church, in charge of her pastor, Rev. Dr. P. E. Heimer, who spoke a fitting eulogy. He was assisted by the Rev. Chas. D. Shaffer, who preached the sermon. The deceased is survived by her husband and the following children: Raymond G. House, of Mercersburg, Pa.; Russell L. and Miss Marian R., at home; also three grandchildren, Miriam R. House, Broad Run, and Jane M. and Mary Margaret House, Mercersburg, Pa. Also one brother, H. Kieffer Ramsburg, Hagerstown, and the following sisters: Mrs. Clayton E. Orrison and Mrs. Charles Plush, Brunswick; Mrs. J. W. Neighbors, Frederick; Mrs. Albert N. Nikirk, Middletown, and Mrs. Harry G. Maugans, Hagerstown.

—P. E. H.

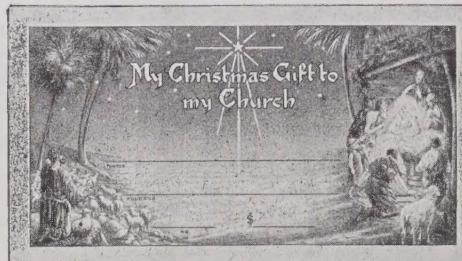
#### C. E. BESORE

The sudden going home on Oct. 18, 1934, of C. E. Besore was a sad shock not only to the members of his family and St. Paul Church, but to the community as well. As a member of St. Paul from his 15th year, he adjusted his work in all of its pursuits as he thought best for the interest of its work. The coming of a new pastor was sure of a kindly greeting, and of gifts to assure their comfort and enjoyment to be one of the Church. As an elder, Mr. Besore was painstaking to be consistent not only with St. Paul as a body, but with all who worshiped with him. As a merchant and citizen he did his Church and the community many honors by his upright dealing and living. He was a devoted husband and father and one who could extend a most kindly greeting to all who came to Church or home. With the going of the much revered Treasurer, A. F. Rohrer, a short time since, and now Elder C. E. Besore, St. Paul has indeed had a sad loss.

His pastor, Rev. Victor H. Jones, conducted the funeral service at the home, and in connection with it being Communion Sunday in St. Paul, the pastor gave the family with a few friends Communion. Services were continued in St. Paul Church, the burial service by Rev. Mr. Jones, and the sermon to the living by his former pastor, Rev. Joseph E. Guy. A wife and son are left to revere the memory of one who was faithful and true.

—E. M. F.

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